This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

202
C
Fradgly

Harvard Divinity School

ANDOVER-HARVARD THEOLOGICAL LIBRARY

MDCCCCX

CAMBRIDGE, MASSACHUSETTS

CHRISTIAN EXPERIENCE

OF

MRS. ANN FRADGLY:

Embracing an account of the Lord's dealings with her, both in Providence and Grace, as written by herself: together with an Appendix, containing a portion of her christian correspondence: the whole being revised and published according to directions given in her last Will and Testament.

NEW YORK:
1843.

HARVARD COLLEGE LIBRARY
FROM
THE BEQUEST OF
EVERT JANSEN WENDELL
1918

H
Hubbs

CONTENTS.

CHAPTER I.

Extending from the period of her birth to her removal to America; and embracing an account of her conversion to God, and of trials consequent thereon. 9

CHAPTER II.

Extending from her coming to America until her removal to Baltimore. 32

CHAPTER III.

Extending from her removal to Baltimore until her return to New York. 48

CHAPTER IV.

Extending from her return to New York, until her removal to Poughkeepsie. 66

CHAPTER V.

Extending from her removal to Poughkeepsie, until her visit to England. 133

CHAPTER VI.

Extending from her visit to England until her return to America, which closes her narrative. 173

CORRESPONDENCE.

From Mrs. Fradgly to Elder Jonathan Van Velsan, 225
From Elder Jonathan Van Velsan to Mrs. Fradgly, 229
From the same to the same, 234
From Mrs. Fradgly to Mr. and Mrs. Palmer, 236
Spiritual instruction from a military school, in three letters, to a female soldier in the King's regiment of Royal Guards, together with a reply to the same, in three letters to a True Blue, 241
From a True Blue to a female soldier, 241
From the same to the same, 249
From the same to the same, 258
From a female soldier to a True Blue, 270
From the same to the same, 278
From the same to the same, 286
From Mr. Keyt to Mrs. Fradgly, 297
From the same to the same, 303
From the same to the same, 307
From the same to the same, 312
From the same to the same, 319
From the same to the same, 324

CHRISTIAN EXPERIENCE.

CHAPTER I.

Extending from the period of her birth to her removal to America; and embracing an account of her conversion to God, and of trials consequent thereon.

I was born at the foot of Blackheath, in the year one thousand seven hundred and sixty-six. My father I can say but little about; but my mother was a prudent, industrious, godly woman; and brought up her children with the most prudent and tender care. Her trials were extraordinary, both in providence and grace; being left by my father to provide for her family by the labor of her hands. She was a member of George Whitfield's tabernacle, before I had any recollection; and a woman, whose remarkable trials made her singular, both for faith and patience; so that by the ordering of Providence, I had the advantage of a tender mother's godly conversation; by which impressions were made on my mind, that were never entirely erased.

From my childhood I took a pleasure in reading the scriptures, and other godly books, especially the book of Common Prayer, whose prayers and lessons for the day, I delighted to commit to memory. From the age of eight years, I was under conviction of sin, and my conscience was kept very tender. Every thing which I conceived to be sin, brought great guilt upon my spirit; and I could get no relief, until I had worn it off by prayer; and then my conscience was eased, although I did not think I was quite whole, until I had received the forgiveness of my sins, which I was made to believe, from my mother's conversation, to be a feeling thing. This I knew I had never experienced, for sin distressed me; but I concluded that God was a merciful God, and that my continual crying to him, by a regular and diligent attendance at church, by saying the Lord's prayer so many times a day, and keeping from sin, I would surely move his heart, and induce him to grant me a knowledge of the pardon of my sins. Indeed, I knew nothing of the way of salvation, as it is alone by the blood and righteousness of the Lord Jesus Christ. I was seeking my life by the filthy rags of my own righteousness, being a stranger and an enemy to God; and often thought myself better than others, and doubtless in a fairer way for heaven. While in this pharisaical state, I was frequently perplexed with dreams of death and judgment, viewing myself as standing before the Judge of all the earth, to receive

my sentence, 'Go, ye cursed, from my presence;' the whole world in flames, and I having no God to shelter me from the devouring fire, because my sins were not forgiven. These dreams always proved as new springs to the wheels of my legal diligence, and double and treble duty did I perform to procure the favour of God. Yet with all my labour I fell short, which brought so much guilt on my conscience, that I have been afraid to close my eyes to sleep, lest I should awake in hell. Thus I went on for seven years, sinning and repenting, insomuch that no galley slave could work harder than I did, to get an interest in the favor of God and secure my own salvation. And at times I have been so wrought up into pleasurable emotion, in singing and praying in secret, that I had no doubt the Lord would pardon my sins, and take me to heaven, until another dream of the judgment day, destroyed all my comfort, and turned my hopes upside down again.

When I was fourteen years old, my father died; and a great deliverance it was to my dear mother, and also a great comfort; as she believed he was plucked as a brand from the burning, having very terrible convictions which apparently terminated in a saving conversion. This dispensation much aroused me, and also gave me encouragment; as I had always considered him the greatest sinner on the face of the earth, and hence concluded there could be no room for me to doubt.*

*I never remember hearing a doubt thrown on my father's sal-

Having been an eye and ear witness, that the mercy of God had reached my father, in the forgiveness of all his sins, as he exclaimed aloud before us all, so I judged I had nothing to fear on the ground of God's mercy, could I perform works of righteousness enough to recommend me to that mercy. I went to work in good earnest, performing double duties; but insuperable difficulties met me in my progress. At this time, I was forming intimacies with the young and the gay, as I conceived I was just entering into life, so that my sins gained upon my hands, and I could not do duty enough to pacify my conscience. I resolved again and again; I promised, but never could perform; which almost drove me distracted, and often deprived me of the enjoyment of youthful pleasure, which my heart was at that time much set upon.

Becoming weary, at length, of this round of sinning and repenting, I resolved to lay religion to one side, until I was married and settled in life, when I promised myself I would take it up in sober earnestness. This resolution I put into practice; laying my religion to one side, as I would a garment, that I had no occasion for, until the season came round to wear it again.

I was now like a bird let out of a cage. I flew to every scene of pleasure and amusement to which I was

vation by my mother or any of the friends, and in course I could have none: but my opinion in regard to death-bed conversions has undergone a change.

invited. I could go without the annoyance of an accusing conscience, and enjoy the company of my young friends, and what is falsely called, innocent amusement, with pleasure and delight.

However, my conscience was not given over to entire stupidity and hardness. For often did I get a most terrible shaking by means of storms of thunder and lightning. Then my frights and fears were beyond description; apprehending that the terrible day of Judgment, which I had so often seen in my dreams, might have come; and the thought of an everlasting departure from God, wounded me to the quick. Oh! that word which I feared, 'Depart from me ye cursed,' did cut my heart like a razor—I could not endure it. Then I cried to God to abate the storm, that it might not prove to be that dreadful day, promising amendment of life when it was over. But my resolutions vanished with the tempest that had forced me to them. I had a desire to be religious, but I had no courage to be singular.

When I was about eighteen years of age, I became acquainted with a young man, who had gained my mother's consent to pay his addresses to me. To this, I had, at that time, no objection; although I knew he was a deist in his principles: but as he was in easy circumstances, and could take me to parties of pleasure, both on the Sabbath day and in the week, I waived all objections that might arise from the consideration

of his irreligious character; hoping, moreover, that the good example which I intended to set him after marriage, might have an influence in correcting his principles and ordering his manner of life. His addresses to me, finally issued in a marriage engagement.

Oh! who can fathom the depths of divine providence, or understand the sovereign way of God, in snatching a poor, proud, blind, ignorant, condemned sinner from the pit of hell. Oh! marvellous grace! How great a debtor to it I am constrained to be!

About this time, there was a black preacher from America, whose name was John Merrit. My mother had heard him preach in Whitfield's tabernacle, with great satisfaction; and had likewise obtained a small pamphlet, giving an account of the heavy law work which he had had upon his soul, and also of the manner in which he was brought into gospel liberty, by the power of the Holy Ghost. Hearing my mother speak so much in praise of a colored person, I thought I would read his narrative; which to the praise of sovereign grace, I did. When reading of his law work, and of the terrible flashes of mount Sinai, ready to burst upon his guilty soul, my heart sunk as a stone within me. If this is religion, thought I, then I have never known any thing about it. I then saw that I was entirely ignorant of the way in which God saves sinners, by his own free grace. The delusive confi-

dence which I had entertained of beginning to be religious when I was married and settled, now forsook me. Yet there arose in my heart a glimmering of hope, that my case might be different from this man's, as I was not so great a sinner as he had been; and from this hope, I endeavored to take comfort.

Now there was a something, never experienced by me before, which darted through my soul like a flash of lightning; a light that shone into my whole soul, and all through my understanding, giving me a view of my original guilt, by my fall in Adam, my Federal Head. I did not know at the time, that this was the Spirit of God, in his first work of illumination and quickening; but the effect which has followed, proves that it was. The sense I had of my original guilt, and of God's condemning all mankind for the sin of Adam, worked rebellion in my heart against him. But it pleased him to lay open to me the sins of my nature, and my actual transgressions, which became a weight too heavy for me to bear. Oh! never did I know that I was such a sinner; condemned by the law, condemned by the gospel, and condemned by my own conscience. Sin, taking occasion by the commandment, slew me; for sin revived and I died; so that the commandment which was unto life, I found to be unto death. For surely the sorrows of death did compass me about and the pains of hell got hold on me; I found trouble and sorrow. I was now compelled to assent to what

I never knew before, that all my sinful actions proceeded from a corrupt fountain; a nature universally depraved and polluted. My heart failed within me; I cried, 'I am undone; my sins have gone over my head; the remembrance of them is grevious, and the burden of them is intolerable.' As a thief is ashamed when he is found, so was I ashamed, that any one should know what a poor, ruined, miserable sinner I was. I strove with all my power to conceal my distress, particularly from my mother, as I had always the highest opinion of her piety, and considered her a holy woman. All this occurred on Friday; and on the Sabbath succeeding, the young man to whom I was engaged, came as usual, to take me out, as we always had parties formed for that day. I boldly and without fear, took him aside, and candidly told him, he had better give up all thoughts of a union with me, as I never could accompany him any more to parties of pleasure, nor go with him into any company whatever; for I was a miserable creature, and was determined to attend the Tabernacle, to seek the salvation of my lost soul; though I then doubted, whether I should ever be so happy as to find it. He was astonished, and used every effort to persuade me out of it; but he could not prevail. And why? Because God had turned Ephraim, and all the devils on earth or in hell, could not turn Ephraim back again. This being the case, the very devil became obedient, and waited upon

me to the house of God; which he did for a whole year, the marriage being put off on account of the distressed state of my mind.

I now attended the Tabernacle on the Sabbath and in the week, and other places where I could hear of the way in which a sinner might be saved. But my distress increased. The waves and billows of God's apprehended wrath passed over my soul. I sank in deep waters, where I had no standing. My transgressions pressed upon me and burdened me; the avenger of blood was at my heels, and all refuge failed me. I mourned for my sins, as one that mourneth for an only son, seeing by them I had crucified the Lord of life and glory; and that I was as truly guilty of his death, as those who had actually crucified him on Mount Calvary. I was now secretly moved and encouraged to wait at wisdom's gates, and the ordinances of divine appointment, for the efficacious working of the Holy Spirit, as the impotent folks did at the pool of Bethesda, for the moving of the waters. The word of God was my study. I received it as the Divine word of God the Father, God the Son, and God the Holy Ghost; and gave up myself to be taught therein. I went on in this sorrowful way, for a whole year; and my mother thought it was time to put an end to the intimacy with my intended husband, (as it had been going on for two years,) either by a union or a complete separation. The latter I would have preferred, as I did

not realize a proper union of heart to one, from whom as to soul matters, I differed so widely; and as the sin of such unequal yoking, lay very heavy upon me. But he would not leave me, though I often entreated him so to do; and as my conscience at that time was very tender, and considering myself espoused to him, before the Lord turned my heart to himself, I was induced to lay myself at the feet of sovereign grace and take him, let come of me what would. I saw nothing to expect from the man but trials, troubles and sorrow; though indeed, it was but little I cared what became of my person, or of the comfort of this life, so I had but a hope for the safety of my poor soul. I prayed night and day, that it might be a means in the Lord's hands, for my marriage with himself; and as he had said in his blessed word, 'I will allure her and bring her into the wilderness, and speak comfortably to her there,' I was reconciled, and made willing to take up my cross in any way the Lord would appoint; and so in March 11th, 1785, we were married; and a sorrowful day it was to me.

It pleased the Lord to call me to walk in the furnace of affliction; and I may say, to draw me with the chords of love. My husband, as before mentioned, was a carnal man. Though, before we were married, he went with me to hear the gospel, and promised my mother he never would hinder me at any time, yet the contrary proved to be the case; for the next Lord's

day he told me, that I never should go to the Tabernacle again. This was a trial indeed. But as I thought he was only the husband of my body, and not of my soul, I was determined to seek the Lord, if I lost my life in the attempt. I had now many inward conflicts in addition to my outward trials. It was near two years, that I had been seeking the knowledge of the forgiveness of my sins; and I often thought that I certainly was not one of the elect, or the Lord would surely manifest himself to me. Sometimes I was quite discouraged, and have been ready to give up all hope, thinking the blessing was too great for me to receive. Nevertheless, I was encouraged again to persevere, for I thought if I turned back to the world, I must perish; and I chose, if perish I must, it should be at the feet of Christ, entreating for mercy, through the meritorious sacrifice he had offered for sin.

Although I was much entangled in a family connection with the Arminian Methodists, yet I had no doubt upon my mind of the pure doctrines of the gospel; the doctrine of election or of the final perseverance of the saints, the epistle to the Romans, giving me full satisfaction on these points. But to know I was elected, was my chief concern. I could not rest satisfied, in the knowledge of God's choosing a remnant in his Son unto eternal life, unless I knew my own interest in electing grace, as it availed me nothing, although the doctrine of God's electing grace, stood before my eyes in all its glory.

But oh! the tormenting fears which at times racked my heart, lest I was not the object of electing love. Neither did the enemy of souls fail to preach up to me the sovereign decrees of heaven; which he did in these words, 'If a child ask bread of a Father, will he give him a stone; and how long have you cried for an interest in his Son? And has he not been deaf to your cries. If you were elected, God would hear your cry; and you may cry to eternity, if you are not elected, you can never change the mind of God, with all your cries, for he is unchangeable. He always hears his children, but he hears not sinners like you, who are reprobated.'

Oh! these were sharp temptations; and would often put me to the stand, as to what I should do in such a miserable condition. But upon consideration, I made up my mind to lay at mercy's door, and commit myself into the arms of his grace with an holy venture, saying as Esther, 'I will go in unto the King, and if I perish I perish;' for I could see no other way of salvation. In addition to all this, my husband often threatened my life, if I attempted to attend a place of worship; and many times I was prevented from worshipping not only in public, but also in private; as he made it his *business* to prevent my enjoying any secrecy with my God. But my dear Lord did most wonderfully appear for me, though it was often at the risk of my life, that I obtained opportunities to call upon him.

Two years had now elapsed, since I was turned to seek the salvation of my soul, and had not yet found it. This made me faint and sink, and I was almost ready to give up all hope, that ever I should call Jesus mine. In this desponding frame of mind, I went to the Tabernacle, as if the last remains of hope were giving up the ghost. There was a stranger in the pulpit, whose name I afterwards learned, was Bennet; whom I had never seen nor heard before. He was an able preacher, and a true Watchman he proved to me, and found of him I was. Sol. Song 3: 3. When he had done preaching, I tried to take courage and tell him my distresses; but as I never before spake to any minister of the state of my soul, when I came into his presence I could not utter a word. When I found liberty to speak, I told him I was like the woman in the gospel, who said, if she could but touch the hem of Christ's garment, she should be made whole. He then asked me many questions, as to the way in which I expected to receive the forgiveness of my sins; to all which I was enabled to answer much to his satisfaction. He then told me that my case was so tender, that he did not know how to speak: for he was afraid to give me that encouragement he desired, for fear I should rest there; or lest, on the other hand, he would drive me to despair. But he gave me great encouragement to follow on to seek the Lord; assuring me that God, in his own time, as well as in his own way, would give

me the satisfaction that my heart desired. Hearing from this Watchman that my case was not singular, I felt greatly encouraged. I felt resigned to wait the Lord's time, and to receive the knowledge of my acceptance in his own way. And it was but a little that I passed from the Watchman, but I found him whom my soul loved: for it was but a fortnight after, when I was in his own house, that the Lord was pleased to take away my burden. I was like Christian in the Pilgrim's progress, when the burden fell from his back. From that time I was at full liberty, and knew by sweet experience that Jesus had suffered for me. I knew him for myself, as my Saviour and my God. But the Sabbath previous to this blessed Sabbath of deliverance, my mind was made very calm, serene and quiet, as I had never before felt it, by these words; 'It was but a little that I passed from the Watchman, but I found him whom my soul loveth; I held him and would not let him go, &c.' And it was indeed but a little that I passed from the Watchman; it was the next Lord's day, when worshipping under the same minister, that the Lord himself spake to my soul, these never to be forgotten words, 'I have loved you with an everlasting love, therefore with loving kindness have I drawn you.' Jesus was set before me in all his beauty, as an able and all sufficient Saviour. I had not a single doubt but he was my Lord and my God; and do believe that my soul closed with him from that

happy hour, as my prophet, my priest, and my king; with such a manifestation of pardoning love, as caused me to rejoice with joy unspeakable and full of glory: and with Zion of old I could say, 'when the Lord turned my captivity, I was like them that dream;' and from that time, the Lord appeared to me as a loving, kind and tender Father in Christ Jesus.

I now had a great desire to receive the sacrament; but dared not in view of my great unworthiness. It was my constant prayer that the Lord would make me fit; for I longed, as I thought, to give myself only to the Lord. On one occasion when the ordinance was to be administered, it was applied to me with great power,

> 'Let not conscience make you linger,
> Nor of fitness fondly dream;
> All the fitness he requires,
> Is to feel your need of him.'

Now I thought I would stay just as I was, and informed my mother of my determination, telling her I could not go away. But she being tender of me, knowing the temper of my husband, as well as the enmity of his heart, persuaded me to go home, which greatly affected me and cut me to the heart; for the tempter took occasion to persuade me, that the Lord would not permit me to stay because of my unworthiness, which made me more wretched than I am able to

describe. It was now my prayer, that the Lord would make darkness, light; and crooked things, straight, before me, which I found he did; for on the next communion occasion, I obtained the consent of my husband to attend. The sacrament was administered once every month, and on the Friday evening previous, the preparation sermon was preached. The Rev. Matthew Wilks was there: and oh! how good the Lord was to me. I verily thought there was no other person invited but myself. Indeed, I could say, it was a time of love. Oh! how I longed for the Sabbath, that I might meet with the people of God. On Sabbath morning, the Lord gave me such a foretaste of his love, that whether in the body or out of the body, I could hardly tell. I went to his house with these words on my mind, 'He brought me to the banqueting house, and his banner over me was love.' And love indeed I found it to be. Oh! how I longed to depart and be with Christ, that I might never go into the world again; but the Lord had greater trials for me to pass through. Oh! how did I pray, that the Lord would call my husband, that I might no longer travel alone.

My trials now began to increase, for my husband threatened my life. But though my trials abounded, my consolation did much more abound, and I was willing, if nothing but such severe afflictions could keep me near to God, that he should keep me in them, and not remove them for my soul's sake; for I could have

gone through the flames to meet him; nor would I have exchanged my situation for that of the greatest monarch in the world. I wondered at the goodness of the Lord, that enabled such a poor worm to bear up under such trials. It was no vain boast in the Apostle, to say, 'I can do all things through Christ that strengtheneth me.' It was a mercy from the Lord, that Satan, for so long a time, was not suffered to molest me; for it was now two years that I had not doubted of my interest in Christ. Only, I remember at one time, I was assailed by the suggestion, that I paid all my adoration to Christ and not to the Father. But this difficulty was soon removed by these words, 'I and my Father are one.'

I had now been married four years. And having before me the prospect of a second child, I was brought under fresh trials, as my husband was a lover of his own sex, disliked children very much, and woman was not pleasing in his sight. This made me truly unhappy. My life now became a burden to me. I prayed day and night that the Lord would deliver me, for I thought no one's trials were equal to mine. One Sabbath morning, I was particularly sunk down under the weight of my singular afflictions, when this Scripture was applied with great power, 'I will make a way in the wilderness, and rivers in the desert.' Is. xliii: 19. The Lord now increased my faith to believe that deliverance was very near me. I would

often say to my mother, that deliverance was at my elbow, but in what way it would come, I could not tell. The second night after this, I dreamed that, as I lay in my bed, I saw the ceiling open, and there was disclosed to my view the most glorious light I ever beheld. My eyes were no sooner fixed on this light, than I beheld the form of a marvellous leg and thigh; and I thought I heard a voice louder than thunder, with these words, 'I am the bright and morning star; I am he that is come down to deliver, and will wing thy soul up thither.' I thought I turned to my husband, and said, 'You have neither part nor lot in this matter. It is *my* soul that Jesus is coming to fetch.' I then awoke, and was sorry to find it was but a dream. I now thought the Lord was about to take me to himself; then I should be delivered from all my trials. But his thoughts are not as our thoughts, for it pleased the Lord to deliver me in a way I did not expect.

I was now left with a boy turned of three years old, with the prospect of a second child. My maintenance was small; but I was certain that the Lord, who had wrought so great deliverance for me, would not suffer me to want any good thing. Mercies obtained in a way of prayer are doubly sweet, because we have them so particularly from a fountain above. I now thought all my trials were at an end, and wondered at the goodness of the Lord to such a poor

worm as I. My mother took me home again, with a heart-felt joy that the Lord had heard the prayers she had put up for four years, that she might see my deliverance before her death.

The trouble that I had undergone for near five years past, had weakened my body so, that it threw me into the dropsy; and to that degree that my life was despaired of. I now thought of my dream, and that it was my soul that Christ was coming for; and I confess, I did desire to depart and be with Christ, which was far better than any thing I knew, or ever did enjoy in this world; for it had been a sorrowful world to me. Oh! the wonderful goodness of God, to provide such a Saviour to take care of me in my weak state! I had nothing but mercy. When I have had most pain in my body, I have had most comfort in my soul. The time now came for my deliverance, and a most remarkable one it was. The Lord was better to me than all my fears. The Lord now filled my soul with his presence, so that I could cry out, 'My present sufferings have been nothing to what Christ has suffered for me.' I addressed all around, as living witnesses that the Lord hears and answers the prayers of those that trust in him. Oh! the love of the Lord to all his saints! I thought I loved him much, but I longed to love him more. Indeed I wanted breath to praise him.

I was now reduced to a state of extreme and dan-

gerous weakness, insomuch that my life was despaired of; but it pleased the Lord to recover me; and after three months' sickness, my health was restored. My sister was now a great friend to me, and persuaded me to go into business; which I did, and went to live in London. I was now more in the world than ever before, and needed more strength than ever. But it pleased the Lord to let me see, as well as feel, that my strength was perfect weakness. Now that I had no trials, I thought I had no love to the Lord. My dear girl died when she was ten months and ten days old; which was a trial to me, but I was enabled to say, 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord.' But to my shame, I must now say, that the world that was before a burden to me, now became my delight; for though I closely attended the house of God and family worship, yet I lost the sensible comfort of Christ's love in my soul. I then saw greater cause for the Lord's afflicting me than before. I prayed day and night that the Lord would lift up the light of his countenance upon me.

I continued in darkness so long, that I thought I should never see light again. In examining into the cause, I found that sin had separated between me and my God, and that my iniquities had hid his face from me. The more closely I searched, the more unhappy I was. My sin became exceeding

sinful. I continued to attend ordinances, but found no freedom in prayer. I thought God seemed quite to have forsaken me; and began to conclude that his mercy was clean gone forever. Oh! how I prayed that the Lord would set his hand to the work a second time, and make this darkness light; which he soon did. For one morning, I had these words applied with great power, 'The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed.' Is. liv. 10. My heart was now filled with joy and humility, to think that the Lord should look upon me, who had proved so unfaithful. In the evening I went to the Tabernacle; I prayed that the Lord would apply the word with power. The text was in Ezek. xxxvi. 25, 26. The promises of God were now brought to my mind, and applied with great power; and I experienced great nearness to the Lord. This brought to my mind the word that God had often given me in my trials, 'that neither life nor death, &c., should be able to separate me from the love of God, which is in Christ Jesus our Lord.' I now appeared like Christian in the Pilgrim's Progress, afraid to turn to the right hand or to the left, for fear of turning out of the road. I now experienced great nearness to the Lord for above a twelve-month. Indeed, I often would sing,

'How unspeakably happy am I;
Brought into his fold,
With his people enrolled,
With his people I'll live and I'll die.'

About this time, I went to Mr. Cannon's Chapel, and fell in company with a young man, one of Mr. Cannon's students, who paid his addresses to me. He was a pious young man, as I then took him to be. This proved a trial to me; as I found my affections incline towards him; and I prayed earnestly that I might know the will of the Lord concerning this matter; for I dared not do any thing against his will, as I was convinced I could serve him more acceptably in a single state; and after so great a deliverance, I was afraid to marry again; for though I thought he might be a helper to me on my journey, yet I could have plucked out a right eye, and parted from every thing that was dear to me, sooner than offend my God, by doing any thing that was contrary to his will. As I had no answer to the petition that I had been putting up, I determined in my mind not to see him any more; when of a sudden, I was struck with these words, 'Lift not thine hand against the lad.' I then took up my Bible, and opened on the very words. I now concluded it was the Lord's will that I should listen to his proposals; so in the year 1793 we were married.

Soon after this, it was impressed on my mind that

I had dwelt long enough on this mount; that I should arise and take my journey, and go to a land I knew not whither. This Scripture also visited me, 'Fear not to go down into Egypt, for I will be with you.' And being over-zealous of the Lord's glory, I concluded there was some work for my husband to do, but not in the place where I then lived; so I moved out of town. I had lived in the country but a little while, when I was convinced I had run before the Lord, and concluded we had better return to London. Shortly after this, I was called to bear another trial; it was to leave my native land and my dearest mother, and all that was dear to me on earth, except my husband, and come to America. Then came my tender mother to me, with her heart full of grief, and said, 'Will you leave me in my old age, and go with this man?' I told her that the thing proceeded from the Lord; that I could not answer either good or bad. I was enabled to sell all I had, and in due season arrived in America.

CHAPTER II.

Extending from her coming to America until her removal to Baltimore.

For several years after my arrival in America, the Lord helped the work of my hands, and my temporal substance increased. But I did not duly consider, that a plentiful table often becomes a snare, and that what should have been for our welfare, became a trap; for to my shame, I must say, I was holding God with one hand, and the world with the other. Add to this, my husband was my idol. He was a man of an amiable disposition, and one that the Lord had blessed with great gifts, and who appeared to give many evidences that his faith was genuine. At times I was much dissatisfied with my state of grace, often thinking I was like a tree in the midst of winter, in regard to which it could not be easily discerned, whether it was dead or alive. But God, who plants grace in the heart, will not suffer it to come to nought. He was pleased, therefore, to stir up my mind to pray mightily to him to increase my faith. But I did not

intend praying for the furnace of affliction to be the means of that increase. But by terrible things in righteousness did the Lord answer me; for my husband gradually declined in religion; by little and little he wandered from the fold, and lost the bloom of his profession. The loss of that sensible communion with God, which he once appeared to have had, soon discovered itself in the actions of his life; in the neglect of family and closet prayer. His religious conversation was not on the beauties of Christ, or the exercises of the heart, but on speculative points. Even the public worship of God was at length by him neglected. He still kept up a fair correspondence with religious friends, and when in their company was sober and reserved; when in reality, and in the company of his daily associates, religion appeared to be quite discarded by him, so that he seemed to be verging far towards the state of an open apostate. This brought on me sore trials, which I thought too heavy for me to bear, and forced me to cry to the Lord in the bitterness of my soul, to heal his backslidings, and to humble his heart on account of them. But the Lord answered me only with denials, or sometimes this passage would be brought to my mind with great power, 'As thy day is, so thy strength shall be.' The following Scripture was also frequently applied to me, 'Be still and know that I

am God.' Now this word, 'be still,' made me tremble; as it drew out my thoughts to view the doctrine of the perfect fore-knowledge of God; and that as a heavenly refiner, he puts his precious gold into the furnace, until the dross is separated from it. Had I had my own will, I would have chosen to have been out of it. But it pleased my gracious Sovereign to deal with me as he did with the children of Israel, in making my husband a Pharaoh to me; for every day I found his heart was hardened against me, which caused me to cry continually to the Lord, to deliver me from under the oppression wherewith he oppressed me. Then were these Scriptures given me, 'Wait on the Lord, for I will deliver your feet out of the net.' I was now made to believe that I would lose my husband by the power of Satan, which is an affliction more trying than if he had been torn from me by the hand of death, and leaves impressions on the heart which nothing but a view of the sovereignty of God can ever erase.

As it is necessary for the Lord's people to pass through the fire, my Lord saw fit to heat the furnace yet hotter. My husband had fallen into the habit of excessive drinking. He would come home from the taverns inflamed with wine, and then abuse me with the worst of language that his tongue could invent. Then would these words of Newton press on my mind:

'Behold your Idol now!
From him you love too much, proceed
Your sharpest grief and pain;
For soon or late the heart must bleed,
That Idols entertain.'

This was indeed an humbling lesson to me; for it showed me the depths of the depravity of my corrupted heart, and that nothing but Almighty grace could keep me from the same sins that he had fallen into. One morning I was particularly drawn out in opening my mind to the Lord; telling him all my grievances, and was asking of God to give me faith to believe in him. Then were these words impressed upon my mind, 'The trial of your faith is more precious than of gold.' It was the Lord's will to try me in this path for two years; looking up to him, day by day, for fresh strength. As my trials were new every day, so I found by experience that the strength of one day did not serve for the trials of another. At length my burden became so heavy that it raised a strong cry in my heart for deliverance; and the Lord gave me faith to believe that I surely should have it; but that it should be by the loss of all my worldly substance. Oh! this was a dagger to my heart; for my household furniture lay very near to me; but even this, the Lord so weaned me from, that I could take joyfully the spoiling of my goods, which I saw every day wasting by his dissipation.

It was now the will of my Heavenly Father to lift up his hand and smite our city with the pestilence. This was a new trial to me, and added to the weight of the others; because on former occasions, when our city was visited with this judgment, I always found my husband willing to remove out of it, till the Lord in mercy had stayed his hand. But at this time, he seemed determined to stay and visit the sick, because he knew I was naturally afraid of this epidemic. I begged of him, using all the force of persuasion that I was capable of, but to no purpose. Then I committed it to the Lord, who had afforded such astonishing proofs of his hearing and answering my prayers, and begged of him that he would soften his heart, and incline him to comply with my request; and also that he would point out the place to which we should go. Now it was impressed on my mind, 'Go to Hudson.' Deliverance sometimes comes slowly, but here the condescension of my God granted a speedy answer to my petition; for my husband came to me and asked me where I would like to go; I told him, to Hudson; but he declared he would not go there, because there were some religious persons there that knew him. I told him I was willing to go wherever he thought proper. He then went to engage passage on board of an Albany vessel; but by mistake he engaged passage on board of a Hudson vessel, which we did not know till after we had sailed. This

was great encouragement to me, for I saw the hand of God remarkably in it; but what was to be brought out of it I could not tell. When we arrived at Hudson, there was not a house that we could obtain, but were obliged to take part of one with one of those religious friends that my husband so much feared. This was very pleasing to me, and led me to set up my Ebenezer, and say, 'Hitherto hath the Lord helped me.' Now, about this time, my mind became remarkably quiet and serene. I was enabled to cast myself on the Lord Jesus Christ, and resign myself into his hands, who doeth all things well; for I had not the least doubt but he had wise ends in view, in thus afflicting me. I was led also to view the humbling doctrines of sovereign grace and divine predestination, and the divine purposes in general; that the counsel of the Lord shall stand; that he is of one mind and none can turn him; that I was a favourite object of distinguishing love, as well as a monument of his sparing mercy; and that as from eternity he viewed my final state, so also he foresaw every step of the path that he had marked out for me.

But this passage still visited me, 'Wait on the Lord, for I will deliver your feet out of the net;' and also, that 'my latter end should be better than my beginning.' Now the Lord strengthened my faith to believe that deliverance was very near. It is an old sin of mine to run before the Lord; but my Father

was beforehand with me at this time, as I shall show. About this time, business called me farther to the North, to collect some money that was due. It was impressed on my mind that the Lord was at hand, and that all things were not right at home; and so I found it. For when I returned home, I learned that my husband had made a public example of himself, and that his conduct justified me before God and man, in refusing to live with him any longer. This was a bitter cup my Father gave me to drink, and it brought to my mind the Providence of God in bringing us to Hudson. From this time, I was dertermined never to live with him as a husband; and he was determined to return home, and make sale of every thing, and turn me out without a shilling. I cannot describe the sensations I then felt. But his treatment of me was such, that I even loathed and abhorred him. Whilst I was meditating on my condition, it was impressed on my mind, that when the children of Israel came out of Egypt, they did not come out empty, but that they took with them of the labour of their hands. Then several friends came to persuade me to return home, and secure all that I could; as it was well known that my substance was the fruit of my own labour. This, however, afforded me but little comfort, for my trials had become so weighty that they crushed me to the earth. I sighed and groaned under the pressure of them, being in the deepest distress and

embarrassment. In this state of mind I returned home, and a most trying passage I had of it, on account of the very infamous conduct of my husband. I, at this time, expected letters from my friends, on whom I had made my dependance for my future subsistence. As I expected money, or a provision to be made for my return to London, and as he had intercepted my letters for some months past, and I was confident he was determined to get those that were still expected. I cannot describe how I cried to the Lord in the anguish of my soul, to save them out of his hands. Then was this scripture given me, 'Believe and thou shalt be saved.' Oh! what encouragement was this to hope against hope, even when death sat upon the life of the second cause.

Now the Lord had given me a promise, that he would bring me out of Egypt; but the way was beset with so many difficulties and discouragements, that I could not see which way my Lord would work. But reflecting how, in times past, he delivered me with his mighty power and stretched out arm, and that I had never trusted him in vain. I was enabled to cast myself at his feet, and hope in his mercy. When I arrived at home, my first enquiry was about my letters; and found that my husband had gotten them. Then did my heart sink as a stone within me, not being able to reconcile the event with the promise. But while I was musing on the darkness of

my condition, a young woman who then lived with me, ran and told me, that my husband was at the door, and was just about to open my letters. I ran to the door, and as Providence would have it, there were some gentlemen standing by; and I so affectionately entreated him, that he gave them to me, though he had opened them, yet without reading them. This brought me to see, that the hand of Providence spreads a death on the promise, before the hand of Power accomplishes it; which often causes me to say, that my Father gives me all my mercies through an iron gate.

Now I found it was my husband's determination to break up house-keeping, and leave me in distress. For this purpose he had engaged several of his friends to watch me, that I should not remove any thing out of the house. Yet this passage was ever on my mind, 'Let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.' I had, at this time, a sweet view of that text of scripture, as the Lord seemed to bless it with power, as soon as I had returned home. I now began to pack up two trunks with curtains, linen, &c., and was obliged to mark the Providence of God; for as soon as I began to prepare for packing, those who acted towards me as spies, were sent for on some business, which detained them until I had accomplished my design. Yet the power of unbelief was so strong,

because of my lonely condition, that I got up in the night, with a determination to unpack the trunks, and put the things in their places. But it pleased God to assure me, that he that was for me, was greater than all that could be against me. And so it proved; for the next day he helped my trunks out of the house himself, not knowing that they were mine, but supposing that they belonged to the young woman before mentioned. Here I can but remark the power of God in blinding the eyes of man, to make a way for his people's deliverance.

Now this being accomplished, the next step was to be my deliverance; for I knew the hour was at hand, wherein the Lord had promised to bring me out with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror. The next morning my husband gave a bond and judgment to one of his friends, who had no claim upon him to the amount of a shilling. This he did to cover the property, that I might have no claim. He locked up all the rooms in the house to prevent my taking out my clothes. My neighbours sent me in keys to open the doors, but not one would fit the locks. They then persuaded me to break open the door, and take out my clothes, but I told them, No; for my trust was in the Lord, and I knew he would give them to me. Indeed, the Lord so wonderfully increased my faith that I cast myself upon Jesus, as the living God; and

though nothing but darkness was before me, yet I rested securely on his promise. Then my husband came home and told me the house was to be locked up at three o'clock; and that I might go to my religious friends, and try that God I had boasted of, and see what he would do for me. I then begged only for a clean gown, but that was denied me. He went out, and then did my Lord bear these words on my mind, 'Behold they shall gather together but not by me; whoso shall gather together, shall fall for thy sake. No weapon that is formed against thee shall prosper, for this is the heritage of the servants of the Lord.' Now, I had no doubt but the Lord had made me his willing servant, and was enabled to lay hold on the promise, and went up stairs to plead it with my Lord. I went to the door, and turned the handle of the lock, and to my great surprise, the door sprang open. Seeing an open door, I called the black woman to take out my trunk and my books, which lay very near my heart, for they were so sweet and comfortable; they were my consolation and delight. I read them day and night; for while I was reading the Bible I forgot my trouble. When I had taken out my things, I thought to shut the door after me, that my husband might not know that I had been in the room. I pulled it with my whole strength, but I could not shut it; so I left it open, as the Lord had opened it for me.

In haste I left the house; and what I experienced, between joy and sorrow, is not easy to be expressed. If the necessities of God's people were small, his hand would not appear in such a remarkable manner, as sometimes it does. And there appears to be as real a necessity that there should be very distressing cases, as that God should lead Israel through a barren land. But to return; I hastened to the house of a dear friend, whom I most tenderly loved, and who, in a particular manner, had been led to view the Providential dealings of God with his afflicted and tried people. She received me with open arms, as one just saved out of the flames. The goodness of God thus manifested to me in my deliverance, raised my joy and happiness to a pitch, which I could hardly sustain. As soon as my husband came home, and found that I had taken out my clothes and was gone, he was exceedingly angry; and, Pharaoh-like, endeavoured to pursue me, as if he had said, 'I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon her.' Then did he and his friends go from house to house, and most scandalously vilified my character, which was dearer to me than my life; and this increased my trials beyond description; and I was ready to give up hope and sink into despair, as my trials had been heavy and long continued, with stroke upon stroke. But as God had before impressed it on my mind, that I should be delivered with

the loss of all, I was made willing, in some measure, to bow to his sovereignty, but not without strong cries to my blessed Advocate to plead my cause for me. Then did the Lord bear these words on my mind, 'He shall bring forth thy righteousness as the light, and thy judgment as the noonday.' This scripture also, 'Trust also in him, and he shall bring it to pass.' Also this; 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

What an inestimable privilege to have a throne of grace to go to! How different are those prayers that are put up in adversity from those offered in prosperity and ease! Indeed the condescension of my God was beyond my thoughts.

About three days after I came forth out of Egypt, I felt my heart sweetly drawn out before the Lord, with a great deal of sweetness and composure of spirit. Then were these scriptures borne in upon my mind; 'Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam, the son of Beor, to curse thee. Nevertheless, the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Thou shalt not seek their peace, nor their prosperity all thy days forever.' Deut. xxiii. 4—6. Now this word, 'forever,' was applied with great power; and

from that hour I was made to believe, that however low he had fallen, yet if the Lord had planted one spark of grace in his heart, he would be brought back weeping to his Father's arms; but never given to me as a husband again, and those impressions have never left me. And I can, with real heart-felt gratitude, say, 'Oh! give thanks unto the Lord, for he is good. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.' Psalm cvii. 1, 2.

Now, as the Heavenly Refiner will not take his precious gold out of the furnace, till the dross is separated from it, he permitted my strength and faith to fail me, at the time of the sale of my goods. For though I thought I was made willing to give up all, yet, like Peter, I had no suspicion of my own weakness. When the trial came, I felt myself sinking under the weight of it. I tried to pray, but could not; neither had I any power to read; nor did I care to open my mind to any one, being in the deepest distress and embarrassment; for I thought I never should see light again, and, like Job, looked this way and that way to find the Lord, but all in vain. I searched every page in the Bible, to find something that might afford a glimpse of hope, but I could not see one ray. Then it came to my mind, Look into the Psalms. I then took up my Bible and opened at the thirty-seventh Psalm.—'Fret not thyself because of

evil-doers, neither be thou envious against the workers of inquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee, the desires of thine heart. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. Wait on the Lord, and keep his ways, and he shall exalt thee to inherit the land. When the wicked are cut off, thou shalt see it.' Now every sentence was applied with such power, that they were as a reviving cordial to me; and I was as sure I should see the accomplishment of them as I was of my own existence.

Now when the sale was over, and the money paid in, finding it amounted to a much larger sum than I could have expected, my heart was disposed to murmur; and instead of committing my concerns into the hands of God, I felt my heart rise up with envy at the prosperity of the wicked. Then was this scripture given me, 'A little that a righteous man hath, is better than the riches of many wicked. For the arms of the wicked shall be broken, but the Lord upholdeth the righteous.' Psalm xxxvii. 16, 17.

As I was of an independent spirit, and out of all employment, I began to enquire of the Lord what I should do for my future subsistence. The persecution

of the tongue was yet bitter against me, insomuch that had I lain my body as the dust of the street to be walked over, yet could I not have pacified the fury of my enemies. Now was it brought to my mind, 'If they persecute you in one city, flee unto another; for I will never leave nor forsake you.' This troubled me much, and made me go many times to the Lord, and pray that if this exercise was from him, he would point out the place where the bounds of my habitation were to be fixed. It was brought to my mind, 'Baltimore.' This exercise still remained very dark, as I knew nobody there to go to; which made me beg of God, that if it was from him, he would open doors in his Providence, and make my way clear to me, which he did; for I had letters of recommendation given me from the lovers of the cross of Christ. Yet for all this, I was in doubt as to whether it was from the Lord, which made me often go to the Lord, and beg of him, that if the exercise was from him, he would give me faith to enable me to commit myself into the hands of a faithful God, who always careth for his children, and to rest in the promise of him who hath said, 'I will never leave thee nor forsake thee.' And as an evidence that it was from him, that he would prepare a comfortable habitation when I got there. Then was this scripture given me to confirm me that it was from him, 'Delight thyself also in the Lord, and he shall give thee the desire of thine heart.'

CHAPTER III.

Extending from her removal to Baltimore until her return to New York.

When I commenced my journey, it was as if a heavy weight was taken from my heart, and the words of the poet abode on my mind nearly the whole of my journey.

> 'Thy call I obey, like Abram of old,
> Not knowing my way, but faith makes me bold.'

When I arrived at Baltimore, I made my intention known to the lady with whom I made my home. But she told me, that she did not think that I could get a stand fit for business, in all Baltimore. I told her I knew the Lord had provided one for me. I went out that afternoon and found a house just finished, a corner house, just such an one as my heart had desired. Here I can say, that the Lord gave me the desire of my heart. Then did my heart glow with affection towards that God, who was not unmindful of the temporal bounties which my Redeemer had purchased

for me. Now upon the back of this, I fell under one of the most violent temptations that ever I laboured under.

Before I left New York, I shipped my things and all my property for Baltimore; and they did not arrive till near four weeks after the time that I expected them. Now my enemy made me believe that the Lord had surely thrown them into the hands of my husband. Then was I like unto the children of Israel, sore afraid; and I cried unto the Lord, 'Wherefore hast thou dealt thus with me, to bring me here? Did I not follow thy word, which thou didst make me to believe? Better had it been for me to have stayed there, than to have been brought here to die in this place.' Then Satan endeavoured to persuade me that I was not a child of God; that if I was, he never would have tried me thus. Nay, I seemed to be left in the power of Satan, to do with me what he would. Indeed I was so harrassed and tempted, that I believe I did not close my eyes to sleep for nearly a week; for my troubles were so singular, as well as heavy, that I knew not how to act. My patience was almost exhausted, and my faith in the promises nearly gone. I thought God seemed to have forsaken me, for I found no freedom in prayer. I arose and walked the room as one distracted, and then did these words dwell on my mind for half an hour without ceasing, 'O thou of little faith! O thou of little faith!'

I now found liberty to pour out my heart before God; I told him, that I knew I had but little faith; but was it not his gift? that he must give it me, before it could become mine; which made me cry aloud, 'Lord, increase my faith,' and grant me thy presence, for I can bear any thing but the hidings of thy face; for that makes a hot furnace indeed; but the better, Lord, perhaps, for the purifying of my soul. Then did I plead the promise, that I received before I left New York, 'I will never leave thee nor forsake thee;' and was made to believe that my things were at hand. And so it proved; for in the morning, I took up the newspaper and found that the vessel had arrived. Oh! how did I rejoice, that my feet were once more set upon a rock! And Oh! how ashamed I was that I had not waited for my God, that so I might have triumphed at his appearing, saying, 'This is my God. I have waited for him;' instead of limiting the Holy One of Israel. For it is the Lord's way to try his people with many difficulties at the same time. He knows best how to empty them from vessel to vessel; and, for wise ends, he hedges up their way with thorns, and permits them to be tempted, to let them see that the heart is deceitful above all things, and desperately wicked.

Before I left New York, I had a great desire that some one should accompany me, as I did not see how I could go into business, in a strange place, alone.

But I did not succeed in my wishes, as I could find no one that was willing to go so far. I had already been in Baltimore five weeks, and had never heard one gospel sermon; neither had I found any person that I could speak with of the things of God, excepting Methodists, and with them I could not unite. Then did I beg of God, that he would direct me to Calvanists, if there were any, that we might converse and pray together.

On the morning that my things arrived, I earnestly begged of God to send me some person to be with me, that I might confide in; and I firmly believed that he would do it, for this text of scripture came with power on my mind, 'Water out of the rock shall be given thee.' And while I was at prayer, I was called down stairs to see a young woman, of a respectable family, who had come to engage herself to learn the business. She was just such an agreeable person as I had wished for; and in conversing with her, I found she was a Baptist, and a member of the Baptist church. Surely it was God that sent her and none else; for if the hairs of our head are all numbered, we have reason to believe, that our wants do not escape his most special notice.

Here my faith was not confounded, nor my hope disappointed. I could not only thank God for temporal, but for spiritual supplies also; for the young woman introduced me to both the Baptist ministers,

Mr. Richards, and Mr. Wydoirn, who visited me every day, and in whose conversation I found much delight. I thanked my Heavenly Father, that I was once more settled in a peaceable habitation, and however dark and gloomy, in some respects, my present situation appeared to be, yet I was encouraged to pour out my complaint into the bosom of that God, who has said, 'Bread shall be given thee, and thy water shall be sure.' I prayed earnestly for resignation to the Divine will under my present trial, and that, according to his promise, he would cause all to work together for my good.

Now when I had opened my store, the business was over for the season, and I found little or no sale for my goods. This sorely tried me, and made me beg and pray, and use many arguments with my blessed Redeemer, that he would prosper the work of my hands, as he had done heretofore. Then was this scripture given me, 'Your barrel of meal shall not waste, neither shall the cruise of oil fail, until the day that the Lord sendeth rain upon the earth.' 1 Kings, xvii. 14. This passage afforded me a most lovely view of the goodness of God to his dear children; and that we could be in no distressing situation whatsoever, in which he could not apply some precious promise, to raise our hopes and dispense our fears. Indeed, I had many sweet meditations on these words, as they conveyed this idea to my mind, that temporals

as well as spirituals are at the disposal of that God, who created the heavens and the earth; that the earth is the Lord's, and the fulness thereof; that he not only careth for sparrows, but feedeth the young ravens when they cry. This made me beg the Lord, that I might not distrust his Providence, or murmur at his dispensations concerning me, seeing he has said in his word, 'Ask what I shall give thee;' 'Ask and ye shall receive.'

But it was with me, as with the people of Israel, when they had the promise of great increase. Before it was accomplished, their males were to be cut off from Egypt, and a death must come on the blessing. Thus my Lord, in my own case, caused the Providences so to counteract the promise, that it proved a great trial to my faith, and I found it was hard work to believe. For even the little business that I had was entirely cut off; so that instead of my barrel of meal not wasting, I found it decreasing every day. All this, connected with other trying exercises in my mind, caused me to be frequent as well as fervent in my addresses at a throne of grace, both by day and night, that he would deliver me out of the mire, and let me not sink; that I might be delivered from them that hate me, and out of the deep waters. At this time, no part of the Lord's word would suit me as well as the Psalms of David; because in them I read my own particular case, which made me cry out

'The troubles of my heart are enlarged. Oh! bring thou me out of my distresses. Consider my enemies, for they are many; and they hate me with cruel hatred,' Psalm xxv. 17, 19. Although I prayed night and day to be resigned to the Lord's will, and lay passive in his hand, and to be enabled to say, 'It is the Lord, let him do what seemeth him good;' yet I had a heavy struggle with my corrupt heart, rising up with envy at the prosperity of the wicked: for he had as much as his heart could wish. He was not burdened with trials, and borne down with sorrow as I was, crying out, 'All thy waves and billows are gone over me.' 'My sore ran in the night, and ceased not,' as if I was to swim in tears to heaven. Yet those wonderful steps that my God had taken, to prove and to try me, did endear him to me more than ever before; and I was satisfied that it was a favourable token, that I was in the right way to Zion; and I could say with Job, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee.' For in my most distressing seasons, I saw the necessity of the operations of the Holy Ghost, and found how impossible it was for me to believe by any effort of my own.

What an infinite mercy it is that we have an High Priest, who knows how to sympathize with his people in every kind of distress! For although I saw myself in his hands, and firmly believed my immortal soul was safe; yet the Providences of God were so

dark, that how the event would be directed, I could not foresee. It appeared to me, that as David was driven from his throne by the unnatural rebellion of his own son, so it was as unnatural for the husband of my affections to drive me from the place of my rest; a place which my heart was set upon, where I could enjoy all the glorious privileges of the gospel, and where my Lord had prospered the work of my hands. Then did I receive strength and boldness to wrestle with my Advocate, who pleadeth the cause of his people, that as he had condescended to plead my cause before a righteous God, so he would before man, and bring forth my righteousness to the light according to his promise. Then were these scriptures set home on my heart, 'Ye shall not need to fight in this battle; stand ye still and see the salvation of the Lord.' 'The Lord shall fight for you, and ye shall hold your peace.' 2 Chron. xx. 17. Ex. xiv. 14. Then I was convinced that the Lord had brought me there to hide me in the hollow of his hand, till the storm was overpast. And as he was infinite in wisdom, he could so overrule the very strength and number of my enemies, as to get glory to himself by the greatness of my deliverance, as well as give me the neck of my enemies.

About this time, I had a heavy struggle with the affections of my heart. For though one would have thought that the waters of Macah had been bitter

enough to have weaned my heart from the dearest idol, yet I found the attachment of my heart rising up with such strength, that my life became embittered by it. Then I became frequent, fervent, yea, violent, at a throne of grace, that my blessed Lord would take off my affections from one that was so unworthy, and accept of them himself. Yea, I became bold in my request, and could take no denial, as I pleaded according to the promise, 'Whatever ye shall ask the Father in my name, He will give you.' My request was, that my affections might be as dead to him as if he was silent in the grave; but should he be in want, that I might have an heart to feed him; if naked, to clothe him. Nay, I told my Lord, if he was sick or in prison I would visit him, but not as my husband, but as one of the creatures which he had made. My adorable Redeemer, at length, gave me this promise, 'He shall give thee the desire of thine heart.' Oh! how prevalent is the name of Jesus! If we have but an heart to pray, we may be assured of success, provided we make use of his name.

Now when I had letters from New York, I found he was still breathing out threatenings and slaughter against me. This made me many times go to God, and pray, as David did, for my own safety, and for my enemies' confusion, in these words: 'Plead my cause, O Lord, with them that strive with me. Fight against them that fight against me. Take hold of

shield and buckler, and stand up for my help. Let them be ashamed, and brought to confusion, that rejoice at my hurt. Let them be clothed with shame and dishonour, that magnify themselves against me. Judge me, O Lord my God, according to thy righteousness, and let them not rejoice over me.' I do not now remember that I had any particular promise, but these words were constantly on my mind, 'Behold I have created the waster to destroy.' Isaiah liv. 16.

It was now the spring of the year, and my blessed God was answering the petition I had often put up, that he would again prosper the work of my hands. This condescension of my God was beyond my thoughts, and helped me to plead the promise, that my barrel of meal should not waste. God knows well how to make his mercies valued by us. Indeed, I was often led to cry, 'Lord, if so kind in the journey, what wilt thou be when we arrive at home.' Then was this Scripture given me, 'And greater things than these shalt thou see.' John i. 50. Now a peculiar manifestation seemed to accompany these words. I was persuaded that it was the Lord's will to open the way for my return to New York, and also to give me the neck of my enemies. I was led to consider that the government was on his shoulders; that afflictions come not out of the dust, nor trouble out of the ground; and that all things are under the

direction of a God of wisdom, who had promised to make darkness light, and crooked things straight. Now this became the matter of a long, dark, and afflictive exercise to me; for the bountiful hand of my Lord was now shut, and Providence fought hard against me. This brought me as a beggar to his throne; and though I was not able to order my speech by reason of darkness, yet my mouth was filled with arguments, that my blessed Jesus would condescend to be my Counsellor; for indeed I felt my need of him in all his offices, as my Prophet to teach me, as well as my Counsellor to advise me. He well knew the power that my husband had, as well as the wickedness of his heart. I begged he would be my Captain to defend, protect, and guide me, that I might not move without a promise. For though he had hedged up my way on every side, yet it appeared to be the height of madness to go and deliver myself, and all I had, into the hands of him, from whom the Lord had so wonderfully delivered me. Then was this Scripture given me, 'I will deliver thine enemy into thine hand, that thou mayest do unto him as it shall seem good unto thee.' 1 Sam. xxiv. 4.

Now, after that word was given me, my mind became disturbed and confused at the darkness of the Providences. But though I was discouraged because of the way, yet he that marched with Israel in the pillar of cloud and fire, well knew how to bring about

his own purposes, according to the counsel of his own will. Now my soul thirsted, yea, fainted for the courts of the Lord; for here my way seemed hedged up. And though I stood in need of much food from the preaching of the word, and the Lord had promised in his word, that verily I should be fed, yet the preaching was so very legal, that instead of hearing any thing to strengthen me, I returned home, cast down and wounded, until I could pour my complaint and sorrows into the bosom of my compassionate Saviour. In this I was favoured with such remarkable communion with God, and such surprising views of Divine love, and such a comfortable persuasion that these trials I was exercised with, proceeded from that infinite love that God has for his people, that I could lift up my heart and say, 'Lord, hast thou counted me worthy to take up my cross and follow thee?

One morning, I was meditating on the many promises the Lord had given me, and was counting the number of those that yet remained to be accomplished—for I could not part with a mite of the glorious treasure—I was particularly led to enquire, in what manner I was to look for the accomplishment of the promise, that my latter end should be better than my beginning; as I had been looking for the accomplishment of said promise in temporal things, as in the case of Job. And although I had been waiting for the fulfilment of this promise for weeks and months,

yet all remained very dark and cloudy; still I believed all things were under the direction of infallible wisdom, that could bring beauty out of deformity, and light out of darkness; that a God of unbounded benevolence, could not be unkind to the objects of his love; that I merited nothing at his hands; that his time would be the best time, and his way the best way. This brought me to consider whether I had not misunderstood my Lord's meaning in these words; whether he did not mean them to apply to spiritual blessings. If so, I could say it was already accomplished; for my faith in the promises was stronger than at the beginning, and my love to God more ardent and more established. I could triumph in his long experienced faithfulness, and had such an acquaintance with myself, by the influence of the blessed Spirit, as enabled me to discover more of my own vileness and depravity, as well as the insufficiency of my own righteousness; and through the light of the divine Spirit was enabled to view myself complete in the righteousness of Christ, by the Spirit witnessing with my spirit, that I was a child of God.

Now, a little after this, I was much exercised with the twenty-fourth chapter of 1st Samuel. For nearly a week, it was my meditation day and night; and from past experience, I was confident my Lord would let me see something out of it; as these words were more particularly set home on my mind, 'This day

thine eyes have seen how that the Lord hath delivered thee to-day, into my hand in the cave.' 'There is neither evil nor transgression in my hand, and I have not sinned against thee.' 'The Lord judge between me and thee, and the Lord avenge me of thee; but my hand shall not be against thee.' Now I was led to consider that all things were under the government and guidance of Christ, and what reason I had to pray for the consolations of the Spirit, and a more firm and unshaken confidence in the divine promises. Nor was this exercise for nought; for at this very time, the Lord sent one of my most bitter enemies to my house, or rather, shall I say? into my cave, as I thought myself hid from the fury of all of them. But I behaved as though he had been my friend or brother; and what was my surprise, when I found the Lord had sent him there to acknowledge that he was convinced he had spoken much evil against me, for he was convinced that the fault was not mine. He then asked me if I was willing to live with my husband again. I told him that could never be, as my religious principles remained unchanged, and as my husband could not be happy with me before, he could not be happy with me now. He then told me it would be an easy matter to lay religion aside. I told him, not so easy; for before I would consent, he should kindle a fire, and put me in the middle of it, and when they had roasted me on one

side, I would say, 'Turn me on the other, and let my enemies have their revenge;' for they are mine, only, Lord, for thy sake. He also told me I had better come back to New York, for my husband was not there; he had taken a journey to the Northward, and had not been heard of since his departure. I was astonished at this wonderful Providence, and was so carried out of myself, that for three days I was like good old Jacob, crying out, 'Lord, it is enough, Lord, it is enough;' for the Lord now gave me a foretaste of the accomplishment of the promise, that I should be taken back to New York; and it was the first fruits of the promise that I should have the neck of my enemies.

Now this Scripture often visited me, 'And now, Lord, what wait I for? my help is in thee.' Then did I clearly see my way open to come to New York, and was determined to cast myself on the mercy of Christ; for I believed I could never glorify him more than by casting all my cares upon him, who had so wonderfully cared for me. And now Providence seemed again clearly to mark the way; for I had no sooner made up my mind to go, but I immediately let my house; though before, I had thought of settling in another part of the city, and had a bill up to let the house for nearly three months; but no one applied for it, neither could I get a house that would suit me. Now, also, the goods that I had on hand, and

which would not suit another market, I sold entirely off; though previous to this, I could not sell them, even when business was brisk. Could I have sold them before, it would have encouraged me to have remained in Baltimore; but my Heavenly Father not only directed my steps, but also fixed the bounds of my habitation, and in a remarkable manner permitted me to view those Providential wonders, which are the fruits of his wisdom, and are ordered to answer his designs, and which, it is my earnest prayer to God, I may never lose sight of.

Although I had such a comfortable view of the clearness of my way, and such confidence that the Lord had opened it before me, that I thought nothing remained but to ship my things and go, yet I had another trial to pass through, and it was this; I had a friend who lived in the house where the Lord had blessed me with so much happiness, and who had written to me all summer, to come and take part of said house. This I had looked upon as another opening, or another means leading to the mercy that my heart desired. Just as I was thinking of packing up, I received a letter from her, informing me that she had concluded not to let part of the house; that I had better stay in Baltimore till the Spring. This dark and gloomy dispensation had such an effect on my mind that I know not how to express it. I was seized with trembling in every joint, accompanied with

the utmost horror of mind; and I was led to believe that the light of Providence I had walked in was all a delusion, and the effect of enthusiasm. I was led to question, whether I understood the Lord's promises in respect to my situation in Providence. I went to Christ and told him I knew that Satan was my enemy, and begged of my Lord not to suffer him to distress me. Then did this comfortable promise cheer my soul, 'I will provide me a Lamb for a burnt offering.' This Scripture came to me with such power that I was constrained to believe my Lord had spoken it to encourage me to go forward; that he had a house prepared for me, and one in the presence of my enemies; as he had promised my table should be spread in the presence of my enemies. It was indeed sinful to doubt of my Father's not leading me by his Spirit; especially as he knew my situation, I had the highest reason to confide in his care. It never was God's design that Isaac should die; so likewise it was not God's design to shut one door without opening another. And though there must come a sentence of death upon the promise, I had no reason to doubt, as it was impossible for God to lie, or fail in any of his designs.

There is one thing I cannot omit mentioning. For three months before I left Baltimore, my mind became sick, both of the place and the people, and also of my business; for I often thought that if the Lord did not

remove me, I should surely starve; for I could not make any thing to suit that people. Nay, I even thought myself insufficient to engage in any business there, any longer. And by due observation of the Lord's way of leading me, I have generally found that before he has removed me from any thing, he has first sickened my mind of it, so that it has become quite a burden to me.

CHAPTER IV.

Extending from her return to New York until her removal to Poughkeepsie.

Now as Jacob returned from Padanaram to visit his father's family in the land of Canaan, so was I brought to New York, and to visit that affectionate friend, whom I have before mentioned, and to whom my heart was knit as the soul of Jonathan to the soul of David; for I loved her as my own soul. My heart was enlivened and inspired with a pleasing admiration, and a most lively sense of gratitude to the author of all my mercies, who had brought me to appear in the courts of the Lord's house; for I could say with the Psalmist, 'As the heart panteth after the water brooks, so panteth my soul after thee, O God.' My soul thirsted for the courts of the Lord, that I might come and appear before him, and be fed under that precious servant of Christ, Doctor Livingston, whom the Lord had made the instrument of building me up in faith. Oh! what an unspeakable privilege to sit under a sound, orthodox, and soul-searching ministry!

We too frequently walk over the promises as barren ground, but the more we converse with them, the more confidence we shall put in them. This was the case with the promise the Lord had given me in regard to my house. For the very day I arrived in New York, there was a person arrested and carried to prison, which obliged him to give up his house. This house I forthwith took and occupied; and I may say it was the very house the Lord had provided for me. It was a good stand for business, and nearly opposite to the very house where I had before lived, and in the presence of my enemies.

Now my patience was severely tried again; for my things which I had shipped in Baltimore, I did not receive until near two months after my arrival in New York; and it was thought, as there had been many storms and contrary winds, that they were lost. But here my blessed God did not suffer my faith to fail me; for I could not believe that my God had saved them out of the fire to sink them in the water; and so it proved; for when my patience had been sufficiently tried, my things arrived. Oh! how satisfactory to find that he, on whom we rely, can help in all times of need, and in all kinds of difficulties. But there was another dark cloud that gathered, and my faith was tried in the tenderest part, and to the very life of it.

As before mentioned, my husband was gone to the

Northward, and had been away five or six months. But the very morning that I opened my store, I received news from several persons that he had intelligence of my coming to live in New York; that he was coming down to make sale of my goods, for he was determined I should not live and prosper in this city; and boasted that I was his wife, and that he had full power over me. This indeed was a keen trial, and almost too severe for flesh and blood to bear up under; as there was a complication of aggravating circumstances attending the matter, which almost sunk my heart in the grave of despair, as to my ever seeing the promise of my God fulfilled, that I should have the neck of my enemies. This, indeed, was darkness; I could see no light. There was a death upon the promise, though not *in* the promise. This dark cloud made me cry earnestly to the Lord not to let me fall a prey, nor suffer me to fall into his hands.

Here the Providences were so dark, and my poor heart so environed with fear, and pressed down with sorrow, because he had covered the promise with a Providential frown which I could not see through, that I was ready to say, 'All these things are against me.' But ought I not to have considered that the Judge of all the earth could not but do that which is right; and under such circumstances submitted my poor, frail, fallible understanding to the decisions of infinite, unerring wisdom, and adore what I could not

comprehend? But even here, whilst I was travelling this thorny maze, my soul drew consolation from that inexhaustible fountain, the word of God. The account of Balak sending Balaam to curse the people was constantly on my mind, and particularly these words, 'How shall I curse, whom God hath not cursed? And how shall I defy, whom the Lord hath not defied?' And also these words, 'Behold, I have received commandment to bless, and I cannot reverse it.' And exactly so it proved; for when he arrived in New York, he was in a situation too delicate to mention, which compelled him to come forward, and according to law, give up all right and title to me as a wife.

But even here I had many difficulties and trials too tedious to mention; but when the Providences are most dark, our sorrows great, our necessities most pressing, and all our comforts fail, then the hand of God is nigh. Our deepest extremity is the season of his opportunity. Though my husband came down to curse me, behold, he blessed me altogether; and, like Balaam, he had no power to do otherwise than as the Lord gave him commandment. The grand design of God, in permitting difficulties to exercise and try his children, is to take the opportunity of glorifying his wisdom, in their deliverance. Though the cloud was dark, the trial heavy, and the danger great, yet I was enabled to lay my cause before my covenant God,

and make known all my fears to my Heavenly Father.

Had not my eyes been so dim, and my heart so overwhelmed with care and distrust, I might have been sure he would have accomplished the promise on which he had caused me to hope, 'That I should have the neck of my enemies;' and also that 'My table should be spread in the midst of them.' For, had he not brought to the birth, how could I doubt of his power to bring forth? But who could have imagined that Jacob would have been depressed in his spirits, after having that remarkable promise spoken to him, Gen. xxviii. 15, that God would be with him, and keep him in all places whither he went, and that he would not leave him until he had done that, of which he had spoken to him?

My husband's situation, when he returned to New York, opened a door for the accomplishment of that promise, of which I have spoken before, 'I will deliver thine enemy into thy hand, that thou mayest do unto him as it shall seem good unto thee.' And also this promise, 'I will bring forth your righteousness as the light, and your judgment as the noon-day.' Just one year had expired since he had made sale of the property; and though he had above a thousand dollars in cash, and worldly friends in abundance, yet now he was pennyless; his friends had forsaken him; his health was impaired, and he had no one to look

up to but a wife whom he had treated in the most cruel manner. Though but little affection could be left in my breast for him as a husband, yet, as I had before prayed that should he be in want, I might have an heart to feed him; if sick, to visit him, not as my husband, but as one of the creatures which God had made, I was induced to take him into my house, keep him all winter, feed him and nurse him, till his health was again restored. I was fully persuaded in my own mind, that it was in this way the Lord designed to accomplish the promise of bringing forth my righteousness as the light; not by rendering evil for evil, but by doing good to those that had done evil to me. I now indeed had my enemy delivered into my hands, not as a tyrant, but as a dying man. He was now in a dangerous state, and little hopes were entertained of his recovery. This alarmed him, and sometimes he would be much distressed. I then, in as tender a manner as I possibly could, endeavoured to impress on his mind a sense of his backslidings. Indeed, I was determined to try every means for the salvation of his soul. Sometimes I read some of God's threatenings against the impenitent, and endeavoured to impress his mind with a sense of the misery of such as die without Christ; but all to no purpose. At other times, I would read some of the precious promises of the gospel, in the hope that it might have a different effect upon him, and would speak of the

happiness of those that lived and died in the Lord. This also was lost labour, as he still remained entirely unconcerned, given up to hardness of heart and a reprobate mind; and I can only say, that his health was restored, and in this hardened state he left my house.

It was now the Spring of the year; and as my expenses had been very great, and as I had done but a very small business since my return to New York, I found I had run considerably back; and by the force of my corrupt nature, carnal reason, and strong temptation from the enemy, I was again sore distressed, as the Providences appeared to fight against me. Then I cried unto the Lord in my trouble, to remember the word on which he had caused me to hope, 'That my barrel of meal should not waste, nor my cruise of oil fail, until the day that the Lord sent rain upon the earth.'

Now, in the day of my trouble, I sought the Lord and ceased not, for I had strong confidence I was his child. My cunning adversary, taking advantage of circumstances, would have persuaded me that I was deceived, which made me beg of God to give me an evidence that the promise was from him, that I might not be in the power of the enemy any longer. The following night I dreamed I was in a cellar, dark and gloomy; and whilst I was meditating on the strangeness of my situation, two young women, strangers

whom I had never seen before, presented themselves, and put into my lap a little box filled with earth, having in the middle a root, as if it was a lily or some flower that had been put there to be preserved from the winter season. I put my finger in the earth to loosen it about the root, and found it filled with money in gold and silver. Having taken out the money, one of the young women gave me another box of the same size, and having the same contents; and then she presented me with a third. When we had taken out the money, I thought I would go up stairs and share it with the young women that had helped me to it; but instead of going up out of the dark cellar, what an unaccountable change I experienced! For I found myself almost as high as the clouds, with a clear light bursting in upon me. I came down and then awoke; and instantly the interpretation of the dream was brought to my mind. It was this: The dark cellar was this world, and the darkness of the Providences. The three boxes just of a size and equally filled, were three equal months' business; and the root or flower denoted Spring. The two strangers were two young women that I should want to assist me in my business. My coming down from on high was to shew me that the blessing came down from God.

Now I verily believed the dream was an answer to my prayer, the evidence I had been asking. I in-

stantly hired two young women to work, and filled up my shop with goods. This was the latter end of March, and with the beginning of April, my business so increased that, throughout the months of April, May, and June, it not only rained but poured; for, on the average, I took in a hundred dollars a day during those three months. This was no small encouragement to me, in regard to the faithfulness of God to his dear children. When we are tried, we are frequently more alarmed with the apprehension that our faith is false, than even by the trial itself. It is no small encouragement that we have an account of the failings and weaknesses of God's people; as, for instance, of Jacob's fear and unbelief. This is left on record for our comfort and support. And may we not be convinced by the history of Jacob, that God loves importunity, and that he gives strength and boldness to wrestle with him? And what encouragement should we have to pray, were we not drawn by his Spirit? And would he give a spirit of supplication and withhold from us the blessing?

As God doth not afflict willingly, and the seasons of our grief and trials are but momentary, though to us they appear long and tedious; and as he hath said in his word he will not always chide, so now he indulged me to cry aloud, 'Blessed be the Lord, for he hath shówed me his marvellous kindness. I will be glad and rejoice in thy mercy, for thou hast consid-

ered my trouble; thou hast known my soul in adversities, and hast not shut me up into the hand of the enemy. Thou hast set my feet in a large room. For I was a reproach among all mine enemies, and a fear to mine acquaintance; for I heard the slander of many, whilst they took counsel together against me. But I trusted in thee, O Lord; I said, thou art my God; my times are in thy hand.' Psalm xxxi. And this was to me the time of deliverance, for he had put my enemies in my power, and blessed me both in temporals and spirituals. I viewed myself as one of the third part, which he had declared in his word, he would bring through the fire, that he might refine them and try them as gold is tried; that they might call on his name; that he might say, 'It is my people,' and by experience they might say, 'The Lord is my God.' Zech. xiii. 9. I was particularly led to view the love of the Father, in not only bringing me into the fire, but through the fire, and in that he had never turned away from me to do me good. And I was thoroughly persuaded that God gives us to sink deeper and deeper into his love, that we may rise higher and higher into the image of his holiness. It was now the joy and support of my soul, that the great and glorious truths which the Lord in rich mercy had given me to believe, and which he had enabled me, though very feebly to stand in the defence of, were brought into practice and heart-felt experi-

ence. For I had not learned them at any human school, but by real experience. 'For whom shall he make to understand doctrine, and to whom shall he teach knowledge, but them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line.' Isaiah xxviii. 9, 10. That is to say, affliction shall be upon affliction, trial upon trial, to make us learn the faithfulness of God.

I cannot declare the comforts I now felt in my soul. The goodness of God to such an unworthy wretch was so abundant that he left me nothing to pray for, but a continuance of his grace to support me under every trial he was pleased to exercise me with. For though my prayer was turned to praise, yet I was still in the body, and liable to afflictions, temptations, desponding frames, and distressing fears; but when, like Paul, I could see that Christ's strength was made perfect in my weakness, I could glory in my infirmity.

It was, at least, for three months, that I was thus favoured with the consolations of the Spirit; and in the midst of my joy, the words that were given me at the beginning of my trial, were again impressed on my mind, viz.: that my latter end should be better than my beginning. Now, as I had before been many months looking for the accomplishment of this promise in temporals, but concluded I had the accom-

plishment in spirituals, my mind was satisfied. But here the condescension of my God did not leave me in doubt; for these words accompanied the others, 'And the Lord turned the captivity of Job; also the Lord gave Job twice as much as he had before.' Now, when I looked about me, and considered all the favours his kind hand had bestowed upon me, my heart overflowed with gratitude and thankfulness. I threw myself before the Lord, and cried, 'Hast thou more blessings in thy storehouse for me, dear Father? For thy bounty has been such, I can ask no more.

It pleased God after this, for wise ends not yet revealed to me, to remove my feet from that old beaten path which I had for some years been accustomed to walk in, into a valley, long, dark, and dangerous, which but few, very few of God's people ever trod before. It was a secret exercise, which was in its nature to me, very strange and dark. I knew not what to make of it; for it was as if an horror of great darkness fell on me. I thought to myself, surely this is like the Egyptian darkness, a darkness that may be felt. I was fit for no kind of business. I could neither eat nor sleep; so that, through the weakness of my body, and the darkness of my mind, I verily thought I should lose my senses. The more I prayed against it, the stronger it was upon me, so that it made me weary of my life. A foe within the walls,

is more dangerous than one without. I was much troubled lest it sprung from the corruptions of my heart; for the knowledge of such things could not belong to me. I quarrelled with the Lord for not letting me live like other Christians, and not occupy my mind with such an extraordinary thing as this. My burden was so weighty I could neither read nor pray. These words were brought with power to my mind, 'Is any thing too hard for the Lord?' Then I was resolved to go to prayer, and accordingly went and secluded myself from the family; for I was determined to be a wrestling Jacob that night; I would not let him go, for my situation was such, that my soul chose strangling or death rather than my life. It was sweet intercourse I obtained that night. My Lord made me willing to take him on his own terms, and be any thing he would have me be, if he would but remove the burden from my mind, that I might be able to attend to my business. And as the exercise was in its nature so singular and dark, I prayed that he would give me extraordinary faith to believe it, for ordinary faith would not do. I addressed him as a God hearing prayer, and who had afforded such astonishing proofs of his love and favour. Jacob could not have had more boldness, for I knew he was my Father, and depended more on his love as a parent, than even the promise itself. For what father, who loves his children, does not chastise them? The

imperfect sanctification of their souls, their present and future good render it necessary. And as he knew that the nature of the exercise was such that I could not make language of it, in order to get comfort from any of his people, I begged that he would admit me to nearness of access to himself, that knew the heart, and the meaning of its sighs and groans. Indeed, this was a sweet night to me. I was made to kiss the cross, in whatsoever manner it was laid on me. Then was this Scripture brought with power to my mind, 'Is any thing too hard for the Lord?' which made me cry out, 'Who shall set bounds to the God of nature?' Not my corruptions, temptations, nor my unbelief. And as this word was a reproof to Sarah under one of the darkest dispensations we have recorded in the word of God, and must have broken the power of her unbelief, or she could not have received strength to conceive and be delivered of a child, when past age; so I believed his power was sufficient to bring the darkest Providence to pass, or break the power of Satan's temptations, for I could not discern from what spirit it proceeded.

Now, about this time, I was beset with temptation, and the corruptions of my heart raged most powerfully; yet, for all this, I was loaded with extraordinary meditations, which all proceeded from this exercise. My blessed Lord did not leave me here to wrestle alone, but gave me many sweet cordials from

his word. Now to what temptations I was exposed, the Lord only knew; for of all the cases I had ever been in, I had nothing like unto this before. It never left me. It haunted me day and night. I went on in this way for some time; but in the month of February, I received this Scripture, 'Light is sown for the righteous.' I had a clear meditation on the word 'sown.' If 'sown,' it was buried and covered with earth, which hid it from the eye of sense, and so, though the promises were hid in the eternal covenant of God, and though clouds and darkness were round about him, yet this word encouraged me to trust in God, and pour my complaints into his bosom, as he was able to perform all things for me. When I can stay myself on God, and leave him to work in his own time and way, I am at rest, and can set down and sleep in the promises, and nothing can disquiet me. When faith totters, nothing can establish me; but when I can lay becalmed in his bosom, and believe the accomplishment of the promises through all overturning confusions, and seeming impossibilities, viewing these dark times as the womb of a bright morning, then my heart is sweetly at rest.

Now, in the course of the winter, I took a violent cold, and was laid by for some time. It finally affected my head to such a degree, that though otherwise restored, I was deprived of the use of my hearing. I was entirely deaf. Two things connected

with this dispensation tried me very much. One was my being deprived thereby of the ordinances of God's house; and the other was my lonely condition, being in a strange land, where I had not the most distant relative to assist me in my store; and being so very deaf, I could hear nothing, and of course was incapable of attending to my business. This made me plead with my God. I told him, if it was my life that was in question, I would not ask it one moment; but if it was his pleasure to grant me my life, I must entreat him to deal with me as he did with Hezekiah, to add unto me my hearing at least a little longer. This Scripture was brought with power to my soul, 'Be it unto thee, even as thou wilt.' After the Lord had given me this Scripture, I left off trying any means for my recovery. I had no fear of my God not granting my request, particularly as this Scripture followed me, 'Whatsoever ye shall ask in prayer, believing, ye shall receive.' I told my blessed God, I prayed in faith, and believed I should have it, for I knew nothing was impossible with him; and many a time did I sit down and wonder how it was that I had not my hearing, as faith was the substance of things hoped for; and if the substance was the very thing itself; and began to fret because I did not have it when I expected.

It was brought to my mind that when the Lord Jesus opened the blind man's eyes, he made clay of

spittle, and annointed his eyes. Now this convinced me I had done wrong in leaving off the use of the means; because he had power to open them without the means, and designed to teach us that we must use them; and also that the cure lay not in the means, but in his power, and that he could make the most simple means effectual. I took a little salt and water and put it in my ears, and looked up to God to bless it, and can only say, that shortly after I had my hearing as well as ever in my life. This was another seal upon the care and faithfulness of God to me.

This was the first winter of the Embargo, and business was very dull, and several about me in the same business with myself failed, and came to nothing. This was a doubting time with me, and the enemy took the advantage of it; for I had strong temptations to shut up my shop; but, through mercy, I was enabled to carry both my doubts and temptations to a throne of grace, and there I got redress, for this Scripture was given me, 'A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.' This was a great encouragement to me, as the Lord enabled me to act with faith on the word, and in the Spring did far beyond my expectations. Nevertheless, I had my exercise to struggle with, and was concerned about the making out of the promise, 'Light is sown for the righteous,' which made me look, and wait with all anxiety the

movings of Providence; and many a complaint did God hear, that never was heard by any mortal, and of which none can form any idea, but those who have walked in the same path.

Early in the month of May, there was a glimmering light which sprang up, but from an unexpected quarter, which proved a thorn in my flesh, a messenger of Satan to buffet me; which made me cry out, 'Instruct me and teach me in the way which I shall go, and guide me with thine eye;' for the corruptions of my heart lifted up their heads in various forms, which led me to conclude that all my exercises had been delusive, and that I was carried captive by the Devil at his will.

In the beginning of August, I heard Mr. Bork preach on the thorn in the flesh, and the violent temptations Paul laboured under, and laid much stress on our carrying them to the Lord. He particularly spoke of Paul's making three errands to a throne of grace, that it might depart from him. This discourse had a happy effect on my mind, as it led me to believe that no temptation could overtake us but by divine permission; and that we are not only to shun temptations, but to pray against them. I solemnly resolved that night, that by the assistance of the Holy Spirit, I would not only make three errands to a throne of grace, but like the importunate widow, was determined to cry till he had delivered me of the

temptation, or sympathized with me and supported me under it. I was glad when the church was dismissed, that I might retire in secret and supplicate the throne in the name of the Lord Jesus, who had endured temptation, that he might be like unto his brethren.

Now I could not say it was not desirable, for it had become the ruling desire of my heart; and for this reason I had been begging the Lord not to let me lay as a candle under a bushel, but make me as a city set on a hill. And this appeared to me not only to open a door for my growth in knowledge, but for drawing out my usefulness, which was at this time an object of strong desire. Some time after this, I heard Mr. Bork preach from Psalm i. 3. 'And he shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper.' This was a pleasant night to me, as I experienced the manifestation of God's presence, and was put out of all doubt that I was the Lord's. I was entirely willing to receive him then and forever. Soul and body I resigned into his keeping, to be for him and not for another.

But as no experience is like that which is dearly bought, and the lesson of simple dependence difficult to learn, I am sorry to say that though my blessed God had been feeding me, and preparing me for the

battle, yet I had neither wisdom nor strength to fight against the enemy. As his advantages over us as a spirit are many, and his knowledge superior to ours, I fell an easy prey to his temptations, neither had I power to watch against him. I was weighed down with a sense of my departing weakness and imperfection. For that heart which I had given to the Lord, was now embracing an idol, which I could not renounce. Besides, the Providences clashed one with another: nevertheless, I looked to God to draw me out of this wilderness, for I was in a wilderness condition. He had brought me into the valley of Achor, where I lay under a cloud that darkened that sun which knows no shadow of change, though the mist thickened over my heart. But the word of God was my only door of hope as I walked through this valley. I must have fainted, had not these words often come to me by way of questioning, 'When have you ever found me a wilderness or a land of darkness?' This was like pouring balm and healing on my spirit, and was a consolatory evidence of his knowledge of my state.

Now, as before mentioned, I had a dear friend, whose company and conversation I loved, who had been walking some years in that dreary path of darkness into which the Lord had removed my feet. She called on me, one day, to go and hear that dear servant of God, Mr. Bork. My heart had been much

depressed that day with the darkness of my condition, and I was looking up to the Lord, to lead his servant to a part of his word that would be suitable to my case. His text was in Isaiah xlii. 16. 'I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' These words were as marrow to my bones. I was then enabled to believe that though he is a God that dwelleth in darkness, the light also was with him, and in his own time he would make it manifest. The Lord gave me many sweet cordials from his word, as in the case of Abraham, to whom the Lord himself called by name, bidding him not to fear, for he was his shield, and his exceeding great reward. Gen. xv. 1. And though Abraham believed the word of the Lord, yet how soon was his extraordinary joyful manifestation succeeded by darkness of soul and trials of faith. But when God speaks the word, it is done; for he is always working until he has accomplished it, by making all intervening Providences so many steps towards the fulfilment of his word.

About the 19th day of October, I awoke with these words on my mind, 'Go, say unto Pharaoh, Let my people go that they may serve me.' I cannot say that I saw any thing in those words that particularly suited my case, and I therefore passed them by with-

out notice; but for three hours they were incessantly on my mind. I began to examine what there was in them, for it appeared to me that they must have a meaning, or they would not have continued with me so long.

Now, I had always looked upon my husband as a Pharaoh to me, and my deliverance similar to Israel's out of Egypt; but then the word, 'Let my people go that they may serve me,' I could not see into; for though I fed him at my table every day, it was a voluntary act; I was no longer in bondage, because, as before mentioned, I was lawfully separated from him; and though I had not my complete deliverance which the Lord promised me from his word, my eyes should see, yet I thought he was no hindrance to my serving him. And whilst I was considering this matter, these words were powerfully brought to my mind, 'If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.'

Oh! what a privilege to have a throne of grace, where we may make our requests known unto God, who knows all things, even the secret thoughts of the heart. I now earnestly besought the Lord, that he would teach me what he would have me to understand by those words. I took up my Bible and read several chapters concerning Moses bringing the people out of Egypt. In the reading of them, I thought

I never saw so much of the divine care and compassion of Christ towards his church. 'In their afflictions, he was afflicted.' He observed the miseries his people laboured under, the afflictions they were encompassed with, heard their groanings, remembered his covenant, and appeared as the great Shepherd of the flock to Moses in a flame of fire, out of the midst of the bush, commanding him to go to Pharaoh and bring the people of Israel out of the house of bondage. Whilst I was reading and meditating, in one moment, it was brought to my mind, that it was that day seven years since the Lord began his controversy with me. I was shown the slippery places on which I had stood, as well as the righteousness of God in afflicting me; and it was as if I had a view of the seven years' trials without any intermission. I ignorantly lifted up my voice and said, 'Lord, say, It is enough; put up thy sword; sheath it; let it no longer be drawn against thy servant; say—it is enough.' I went on in this way until the evening of the same day; then I was powerfully struck with these words, 'Watch unto prayer.' As if my dear Lord had said to me, 'Take notice of my dealings with you, both in your trials and deliverance; and never lose sight of my stately steppings in judgment or in mercy;' that I might say they had been the will of God concerning me, right and just, for what I know not now, I shall know hereafter. But the exercise of seven

years' trial was weighty on my mind, viewing at the same time the slippery places on which I had stood, slipping into the world, and worldly company with my husband. I took a survey of my outward conduct, which I could not justify even before men, much more in the sight of a holy God. And Oh! the depth of the mystery of iniquity, and the treacherous deceit I discovered in my heart, when the Holy Spirit brought it before the glass of God's law, which shows us that we are to hate sin not only in the action, but in the principle and desire. I was led to see my own weakness if left to myself; capable of committing the worst of crimes; and that in the way of my heart I should have gone on, rolling sin as a sweet morsel under my tongue, if God had not prevented me, causing me to jump out of a chaise and break my leg. My soul was now struck with conviction, and from that moment I understood the voice, and endeavoured to summon all the powers of my soul, to 'hear the rod, and him that had appointed it.' I was led to view the affliction as immediately from the hand of God. Second causes were now removed from my sight, for I was sensible it was God that had stretched out his hand against me, which humbled me under the mighty hand of God, to bear the visitation in submission to his will, and own he was just in what he had done, seeing it was less than my iniquity had deserved, I could no longer cry, 'Lord put up thy sword,

it is enough;' but viewed all my trials as merciful visitations from his Fatherly hand; and though I had been long in the fire, I looked up to him as the searcher of the heart, and cried, 'Lord, here is thy servant; if there is yet one sin unrepented, I am in thine own hands, and the rod also; give me new strength, and support me whilst in the furnace, until the dross is destroyed.'

I was shortly after exercised with some Scriptures that were on my mind. One was, 'By faith the walls of Jericho fell down.' I was struck with astonishment at these words, as there were three walls at that time before the eyes of my faith, as high as mountains, which I could not look over, and which I knew must fall, before God could accomplish the word on which he made me to hope. On the back of this, I had these Scriptures seated on my heart, 'At the end of every seven years, thou shalt make a release. It is called the Lord's release. If there be among you a poor man, of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother. But thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.' Dieut. xv. 1, 2, 7, 8.

Now this Scripture afforded me a brilliant display of the loving kindness of the Lord, as if he had said,

'Your deliverance is at hand. This is the year in which I will bless you and deliver you, as I have promised you; so do not shut up your bowels of compassion from your poor brother, for he will not trouble you long. If he be in want, feed him; open thy hand and thy house to him, and it shall be to thee as the first fruits of your deliverance.' But these manifestations of God's mind and will, were soon succeeded by a storm of dark Providences, which made me supplicate the throne of grace as a needy beggar, and spread all my petitions before the Father in the name of the Son. But God knows the most effectual methods to let his children see their own weakness and depravity, and that they are to depend on him for grace to help in every time of need; and that no longer than we receive supplies from his fulness, can we go on our way or adorn our christian calling. This will appear, as God left me to try me, or, in other words, to show me the deceitfulness of my heart.

Now, about this time, our congregation had built another church, in the upper part of the city, which had been opened for divine service in the course of the summer. On the first sacramental occasion that occurred in that house of worship, I had some vehement desires arising in my mind through the week to be there, as I had some particular burdens on my mind, which I begged the Lord he would suffer me to

bring to this communion. On Friday evening, my dear friend called on me to go to the church. I heard part of the sermon with satisfaction. But my soul, more than ordinarily, desired the glorious increase of that church; that the minister they had chosen might be a minister of the New Testament, to whom the Lord would give a door of utterance, to speak in the Spirit and with power, the doctrines of free grace; that the Spirit of God would give testimony to the word, by piercing the conscience, and melting the heart; and that in that church many might come and bow to Zion's king. Yet there was one thing that distressed me; I was borne down with grief through a sense of the sin which I sensibly felt I had committed since I had known the Lord. When I returned to my house, I fell at the feet of my Father, for I knew that Christ was the only one that could sympathize with my lonely case. I got liberty to carry my three petitions to the table on the Sabbath. I went as a criminal to the bar, but not without hope that the Lord would hear my request, and direct his servant to answer those questions satisfactorily to my mind. The moment I had taken my seat at the table, I was struck with wonder and astonishment to hear the very words from the minister which I had put up before the Lord. But the answer was as a drawn sword from the hand of God. I cannot describe the sharp pangs of guilt my spirit endured; the black catalogue

of sins that were presented to my sight; sins, which I had never taken to be sins before, now seized me with terror, and covered me with shame. I had delighted in other lovers, endeavoured to fill with vanity my immortal spirit, and wounded the Lord in the house of his friends. In this miserable state of mind I returned home, to hide myself in some secret corner, where I might remain undisturbed. But where could I hide myself from that God, whose heart I had pierced, and whose kindness I had slighted. I had thought myself something, when I was nothing but a backslider in heart, filled with my own ways. All sensible comfort fled. Grief overwhelmed me. I was unable to pray, for I could not look unto God as my Father, on account of the sharp pangs of guilt which seized my conscience. Once I thought that nothing could have separated my beloved from me; but now I called all my exercises nothing but delusions.

The demerit of my crimes I viewed to be such that if God had consigned me over to eternal banishment from his presence, I must have owned the sentence to be just. But though pressed down by guilt, yet there was a glimmering of hope that he had not cast me off. My heart was broken under a sense of my backsliding, and my face covered with the tears of repentance. I was made willing to part from every thing that was dear to me, and even the mercy

that I most desired. I could lay at his feet for a fresh application of the blood of Jesus, which was to me as balm to heal the wounds that sin had made in my soul. I continued in this distress of mind till twelve o'clock on Monday night, when these words were brought to my mind as healing to my spirits, 'And Joseph knew his brethren, but they knew not him.' Gen. xlii. 8. I surely knew the voice by the feelings of my heart. For I was made sensible that Jesus was my spiritual Joseph; and though I knew him not in this dispensation, yet he knew me, and had only been putting my sincerity to the test, by giving me an opportunity to see what was in my heart. And as to the promises on which he had made me to hope, I had no right to give them up; for though he spake roughly to me in bringing my sins to my mind, deeply to affect my soul with a sense of them, yet in his own time, he would manifest himself to me, and say, 'I am Jesus, your deliverer.' God has not only been pleased to favour us with a clear revelation of Scripture doctrine, but has also given us a view of his dealings with his children under the hidings of his face. Hence the recorded cry of the afflicted soul, 'The sorrows of death compassed me about, and the pains of hell got hold upon me.' It had often been my prayer that the Lord would show me the deceitfulness of my heart, which we learn only by bitter experience.

Not long after this, there arose a storm in my mind for fear of not seeing the accomplishment of the promises that year, as the word of the Lord had spoken, and which was a matter of faith to me. And so narrowly did I limit the Lord, that if he did not arise within the specified time, I should sink in deep mire, where there was no standing. Now this Scripture was continually sounding in my ears, 'Only believe.' And sweet meditations I had on these words, 'Thou shalt surely give him, and thy heart shall not be grieved, when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto.' Deut. xv. 10. Soon after this, my poor husband came to me again in a miserable condition, obliged to humble himself to me again for the necessaries of life; and though I had never been unwilling to assist him, yet I did it more freely this time than ever before, viewing it as an act of odedience to the Lord.

There was yet another trial in my case, which lay as a heavy burden on me. It was this: After all the kind favours his bountiful hand had bestowed on me, I became discontented with my lot in life, and my business became an intolerable burden to me. This, together with the exercise of my mind in regard to the fulfilment of the promise within the time that I

had appointed, tossed me up and down in a terrible manner.

One Sabbath, I was more than ordinarily bowed down with the darkness of my condition. In the evening, my dear friend called on me to go to church, and while on our way, I informed her of my condition; and that if it did not please the Lord that night to give me a word, I should faint in the streets. And a sweet cordial did the Lord give me by the mouth of his servant. His text was in Isaiah, xxxv. 3, 4. 'Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not. For behold your God will come with vengeance, even God, with a recompense. He will come and save you.' This was a sweet discourse to me; and my spirit was revived within me. I got new strength that night to walk in the dark valley, into which the Lord had removed my feet. This word went much with me, 'Sit thou at my right hand until I make thine enemies thy footstool.' This made me ask of the Lord, wisdom and knowledge, that I might know who and what were my enemies that should be under my feet. It was brought to my mind, that they were unbelief and carnal reason, which indeed were great enemies, being the cause of all my anxiety and uneasiness of mind. The following Scripture also, at this time, proved a great

encouragement to me, 'The vision is yet for an appointed time; but at the end, it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.' Hab. ii. 3.

The Sacrament was now at hand, at which I rejoiced, as I thought it a great privilege to sit down at the table of the Lord. I think I never got greater liberty at any communion to carry my wants, and to pour out my heart into the bosom of my dear Saviour. And while bowed at the table, these words were again brought to my mind, 'Sit at my right hand.' My heart answered, 'Lord, where shall I make a nearer approach on this side heaven?' I was quickly answered by the Spirit, Christ was at the right hand of God; that he sat there until he had accomplished all that concerned me, and that then he would take me to himself in glory. This was a sweet day to me. But it was not long before my old sins got the mastery of me again. Unbelief and carnal reason conspired to bring me down, because the time to which I had limited the Lord for the fulfilment of his word had now expired, and a season of temptation I found it to be; and the Lord only knows what distress this brought on my spirit.

Satan now seemed to triumph over me, saying, 'Now, where is your God;' as this promise has failed, so will all the rest, and what will become of your soul's salvation?' There was now a strong conflict

in my heart between faith and sense. I endeavoured to persuade myself that I had limited the Lord, and that I surely should see the accomplishment of his word in his own time; which made me supplicate the throne day and night, for something to answer my enemy, for the honour of his word, which was my dependance, and had been a lamp to my feet, and a light to my path. I continued pleading until God in great condescension, bore these words on my mind; 'Who is this that cometh from Edom with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness; mighty to save.' Isaiah lxiii. 1. This was a suitable word indeed, as it convinced me that I was not straightened in God but in myself. This was a sufficient answer for my enemy; 'He cometh, travelling;' he is on his way.

About this time I had some very remarkable answers to prayer, which lifted me up almost to the suburbs of heaven. For I had not only the assurance of faith given me, in regard to the accomplishment of the promises on which I had been made to hope, but I triumphed in the joys of faith. I not only saw myself in union with Christ, and a member of his mystical body, but that all things were mine; all the promises for this life, as well as for the life to come, because he had given me faith to trust and rely upon his word, which his own faithfulness was engaged to

fulfil; and for my further confirmation, honoured the faith he had given me with his own seal, the seal of his own Spirit. I had been asking faith of God, and he enabled me to rely upon the word of promise, and was persuaded God could not break his word, which put me out of all doubt that the witness was from heaven, being sealed by the testimony of another promise, 'The desire of thy heart shall be given thee.' All these mountains of difficulty which were in the way, I realized the hand of God could remove in a moment; and as for unbelief and carnal reason, they were under my feet; for I viewed the things which were not as though they were, which led out my soul in acts of praise and thankfulness, having nothing to pray for, and being filled with joy and peace in believing.

As soon as my joy of faith was over, this Scripture was given me, 'Go thy way, Daniel, for the words are closed up and sealed till the time of the end.' Dan. xii. 9. I had some meditations on the words "closed up,' as if it had this meaning, 'Go and live upon what you have received.' I now earnestly entreated the Lord to take my heart and affections, and keep them forever; for I knew I had no power over them, I gave them unto his hands to be Lord over my affections, and captivate my heart, and have no room for any thing but himself.

After I had the lifting up, before mentioned, I was

under some damps of spirit in regard to the promise concerning the year of my release, and unbelief gained ground in my heart. But the Lord put a stop to its progress, at this time, by sending home this word with power to my soul, 'The year of my redeemed is come.' This was a pleasant word to me, as there were three particular deliverances my faith expected to see, which to me would have been a token that the Lord would hear my request in other things, though long delayed.

There was another burden that oppressed my spirit, and made me mourn before the Lord, and that was, I was as a candle hid under a bushel; as I knew the Lord had adorned my soul with his graces, and a rich experience of the reality of them, by trying them as gold tried in the fire. But I seemed to be a useless and fruitless tree in God's vineyard, of no use to God's people, either at home or abroad. And on this account, I besought the Lord to draw me out for usefulness, I got for an answer, these words, 'When I have need of thee, I will loose thee, and let thee go.' Here I got faith to believe that the Lord would grant me my request, but that at that present time, I was tied like the colt upon which Christ rode into Jerusalem. When I got freedom to pour out my mind before the Lord on this account, this word was given me, 'Stir up the gift of God that is within thee.' Now I never went to duty, but I entreated the Lord

that he would, by the dictates of his own Spirit, show me what were the gifts which he had given me, that I might be enabled to put them into practice; and in reading the word, I was led to believe that the Lord called me to write and communicate his dealings with me, both in Providence and Grace.

My mind was still much disquieted on account of the irksomeness of my business, and my weariness of it; but my embarrassments were so great on account of the stock I had on hand, that I thought I could not give it up altogether that year. So I took my shop, and laid in my goods for another season; and now I could do nothing but sigh and groan under the burden of my situation. The darkness and terror that were brought on my mind, was not to be conceived by any but myself. I found that my very judgment was taken from me. The work that I had been accustomed to make, and that with pleasure and satisfaction, I now found myself insufficient to undertake.

Besides, I saw that the Providence of God was no longer in my favour. The Lord had shut up his bountiful hand; for though my shop was filled with people, yet I could not suit them as I had before. So I went on, day after day, and week after week, and could sell nothing. None but God knows what struggles this brought on my mind, respecting his conduct towards me. I clearly saw, that however strenuous

our endeavours may be, in order to obtain success in the labours of our hands, unless his Sovereign hand transcend the use of the means, they must inevitably prove ineffectual.

The Lord's way with me filled me with wonder; but this word abode with me, 'Shall not the judge of all the earth do right?' Strong were the effects of this voice in Providence, both on my body and on my spirit. I was so distracted, that it became observable, as it was impossible for me to hide the trouble of my mind. Yet the Lord in condescension, during this time, suffered me to pour out my complaints before him, put arguments in my mouth to plead with him, both for my external and internal deliverance.

And here I cannot but observe, that though this was with me through the week, I lost all my burden on the Sabbath, though it returned again on Monday morning. Oh! how glad would I have been to have had the Sabbath all the week, for they were pleasant days to me at that time.

Now I verily believed it was the Lord's voice calling me away from my business. I was not a stranger to my Lord's voice, for I had often heard it before. I was enabled to make a full offer of myself and all I had, provided he would open the way, and extricate me from the difficulty I was then entangled with. This Scripture was given me with light, life, and power; 'What is thy petition? And it shall be

granted thee. And what is thy request?' I cried out, 'If it please thee, O Lord, to call me from my business, send some one in the Providence to take it off my hands, and I will cast myself upon your bounty; for thou knowest the difficulties under which I labour.' As I had always found him ready to teach me and instruct me in the way which I should go, therefore, I cast myself upon him for direction and guidance. And the Lord of his free goodness was pleased to hear me, and give me such composedness and quietness of spirit, that I could compare myself only to one that had been shut up in prison, but had gotten a reprieve, and was set at large.

And what was remarkable, my business became pleasant to me, as it had been before, and I found no difficulty in selling my goods. Then it was farther given me, 'What is thy petition? And it shall be granted thee.' I answered, 'My request is, that I may obey thy voice.' And it was about four days after this, that a person came and took my shop and stock all off my hands, and that on my own terms,—giving me permission to stay until I could suit myself with a house, or the one that was building for me was finished. However, I left it, and went and remained with a friend until my place was ready for me. I, at this time, enjoyed a very sweet, composed, and comfortable frame of spirit; and must acknowledge that this dispensation of his Providence was re-

markable, and an exact answer to my prayers, in all the circumstances of them; insomuch that I was made to wonder, and to admire the wise conduct of Providence, not only in redeeming my soul from destruction, but in ordering my lot in life. I saw as clearly as the sun that shone, that he would perfect all that concerned me. This was not only a sweet, but a confirming time, wherein my former experience, as well as the promises, was made clear to me from the Lord, by the return of prayer, and the fulfilment of that blessed word, 'What man is there of you, whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?' Mat. vii. 8, 9.

I was now like a ship gliding along with both wind and tide in her favour. I was enabled, through Divine grace, not only to sit loose by the mercies my heart desired, but made willing to live and die without them, if the Lord would but take possession of my heart, and rule there as King, putting every thing out that hindered his abode with me. Yea, even the promises on which I had hoped, and for the accomplishment of which I had long been looking, I was now willing to offer up to the Lord, and say, 'Lord, such and such are thy promises to me; I resign them into thy hands, to do with them what thou wilt; I shall resolve it all into thy Sovereignty.' But here I was stopped (for I knew not what I did or said) by

this word of the Lord, 'My covenant will I not break, nor alter the thing that is gone out of my lips.' If it is his pleasure to lead us in a dark and hidden path, we are not to pry into the depths of Infinite wisdom; for the counsel of the Lord shall stand. So fall before him we must, either in a way of duty, or judgment.

About this time, I met with a trial of which I shall forbear to speak. What made it the more trying to me was, that it came from an unexpected quarter, and appeared to be contradictory to former promises. But I put my hand upon my mouth and was silent; for by it I was not only instructed in the vanity of the world, but also the vanity of friends; and saw clearly that this dispensation of Providence was only for trial, and not in anger.

This word was now impressed on my mind, 'I have yet many things to say to you, but ye cannot bear them now.' By this, I understood that there were more trials for me to endure, which made me go frequently to a throne of grace, and entreat the Lord, not to bring another trial on me until he had furnished me with new strength to endure it; as he was not only my High Priest, but a wise Physician, that exercises his people with trials to take away their spiritual filth, and wean them from the world, as well as strip them of pride, which is so apt to grow, even after it has been put down; and, there-

fore, we need continual sufferings for continual humblings.

I had several Scriptures following me at this time, which were very strange to me; as, 'Jacob have I loved, but Esau have I hated;' also this, 'He that made them will not have mercy on them, and he that formed them will show them no favour.' Isaiah xxvii. 11.

About this time, Providence called me to take a journey to the North, to visit my friends there. There arose great and strong impressions on my mind, that by the time I returned, I should see the accomplishment of some of the promises on which I had been made to hope. I revealed my mind to my friend that was with me. His answer was, that I should not be looking so much for things before they came to pass.

A little before I returned to the city, I had a sweet meditation on the downfall of the walls of Jericho. How patiently did Joshua wait, amidst the insults of enemies, for the downfall of the city, encompassing it, in dutiful obedience to God, every day once; but on the seventh day, the day appointed of God, seven times; because the nearer the accomplishment of the word of the Lord, the greater the trial to faith. During all the six days, the walls stood firm, not a stone moved; nor was there any alteration for the greater part of the seventh day. At the evening of that day,

when God's set time was come, then, without difficulty, all came tumbling down at once. In like manner, we are called to persevere in faith and patience in the way of duty, praying to God for power and strength to hold on, which, by many, is despised as the sound of ram's horns, though sure to be crowned with victory at last.

As soon as I returned to the city, I learned that my poor unhappy husband had put an end to his existence; which was a severe trial to me, and humbled me under the mighty hand of God, as I had good reason to be, with such a dispensation. And though I dared not find fault with the dealings of God, yet, though there was here the accomplishment of God's promise to me, I could not rejoice, because my eyes saw, and my heart believed that he was cut off in his wickedness. This dispensation was a means, in the hand of the Holy Spirit, of mortifying my corruptions, and subduing my pride and my inordinate love to the creature, as well as of causing me to see that God's judgments are as sure as his mercies. This was the year of my release. The above event happened on the 18th of October, 1809; and on the 17th of October, 1808, my exercise began with, 'Let my people go that they may serve me;' as also, 'By faith the walls of Jericho fell down.' My place that I had been waiting for, was now finished, and glad enough

I was to get settled, as meditation and retirement were my heart's delight.

Here the Lord renewed his favours and loving-kindness to me, and many sweet communications of his love I received; and I thought that if ever I got a victory over corruption, and the sin that so easily beset me, it was at this time. Secret prayer was sweet to me; I devoted myself to the Lord, and was content that my heart should be a habitation for him, where nothing should dwell with pleasure but himself. Oh! the joy, the comfort, that was in my heart!—This word was frequently with me, 'Shout, for the Lord hath given you the city.' This Scripture opened to my mind the wisdom of God, in humbling me under the awful dispensation, that I should behave as a Christian before the world, while I acquiesced and rejoiced in the Divine Sovereignty, according to which God would 'show his wrath, and make his power known, having endured. with much long-suffering, the vessels of wrath fitted to destruction;' insomuch that I dared not pronounce his conduct unrighteous,—well remembering the passage of Scripture that followed me, 'Be still and know that I am God.'

But again my old distress, my heart plagues, and the sin that so easily beset me, got a grip of me; which mixed water with my wine. And let my at-

tainments be ever so great, this pulls me down again. The Lord, of his free goodness, was pleased to hear me when I cried unto him, and answer me in every thing that troubled me; but in this particular, I cried and got no answer. Indeed, this secret exercise stuck so close to me, that I often feared my spots were not the spots of God's children; as I felt myself so unholy and unfaithful, as well as foolish and unwise, for suffering my heart to wander after other lovers, though I had so often given my heart to the Lord, and solemnly declared that I would have nothing to do with this exercise.

In this way, I was tossed from duty to duty, crying that it might depart from me, but without success. And I often told the Lord that he knew I did not desire it; for which cause I sent up many bitter sighs and groans, that it might please the Lord to let me be no more molested with this temptation. But still my confusion continued; and in this state I went from duty to duty, mourning and lamenting with this heavy burden on my back, which was like to sink my spirits into the grave of despair. But I had another difficulty to struggle with. It was, that the light which had been given me, in regard to bringing to pass this dark exercise, was a false light. That I was deceived, not in the exercise, but in the light; and desired that another light might spring up more suitable to my disposition; for I thought I never could

have received that light, but in obedience to God's will.

Another Communion Sabbath was now at hand; but as my corrupt heart put me out of order for any communion, I thought I would not dare venture to the table of the Lord. I knew not what to think of myself, for surely that word belonged to me,—'Ephraim is joined to his idols, let him alone.' I went to a friend to speak to him concerning my state; but Oh! what an unexpected reception did I meet with. I could say nothing; but put my hand on my mouth; for the Lord did it for my profit, that I might subscribe to that word, 'Trust ye not in a friend, put no confidence in a guide.' Yet it proved a sore temptation to me. My enemy triumphed over me, saying, 'God is not your Father; for you have asked bread, but he has given you a stone.' This touched me to the quick, and soon made me cry, 'If so, I will now live in the neglect of all religious duties,' and many such like expressions I uttered; for I thought it was impossible for men or angels to reconcile the Providence and the promises together. Yet, in the midst of these confusions, I cannot but remark, the Lord was now and then giving me some token of favour, sometimes in private, and sometimes in public. And particularly, one Sabbath morning I awoke with these words on my mind, 'In the multitude of my thoughts within me, thy comforts delight my soul.'

Surely, said I, Thy servant David must have been in my case, or he could not have said, 'In the multitude of my thoughts.' But David said, 'Thy comforts delight my soul.' What are the comforts that delight my soul? They are the stability of thy covenant, which was between Thee and thy Son, who was co-eternal with the Father, who undertook in the covenant of grace to be surety for his people, and to make my salvation complete. That very God, was made true and very man. He was the very God, but in human flesh, that he might know how to feel for the infirmity of the flesh.

And as God is well pleased with Christ, so, with unlimited confidence, I repose my soul on the atonement of my blessed Redeemer, whence all my comfort arises. It is by beholding the Redeemer as a gift to man, that we perceive the love of the Father for us. In that gift his love was manifested and made clear. And can we look at Christ and not love God? Impossible! But this knowledge must be gained at the feet of Jesus; for no one knows the Father, but he to whom Christ has revealed him. This was a sweet morning to me; and under a sense of these thoughts, I was enabled to wait on the Lord, and attend to the voice of his servant; and desired, also, to mourn over secret sins and carnal affections, the secret iniquity that I was so plagued with.

Notwithstanding all the goodness that God discovered to me, I fell under some doubts again concerning the light, and concluded I was deceived, and believed and called it a delusion. But it pleased the Lord to bear these words on my mind with light, life, and power, 'If the light that is in thee be darkness, how great is that darkness?' In an instant I had a view of the light I had at different times on the mercy, and in regard to which I now had my doubts, and could not help crying, 'Lord, if this light is darkness, to me so great will be this darkness, that it will be impossible for men or angels to reconcile either the promises or the Providences; but thou art thine own interpreter, and thou canst make it plain.' This was a sweet Sabbath to me, both at home and at church. But on Monday, I must acknowledge the Lord was very gracious to me in reading the Scriptures, on which I had great light; but, particularly, in secret prayer, in which I got great liberty to pray for the glorious increase of Christ's kingdom, for the spreading of the gospel through the world, that those places which had but twilight discoveries, might have clear insight into the gospel mysteries, and the way of salvation through Christ; and for the glory of the latter day, when the kingdoms of the earth shall become the kingdoms of our Lord; when the Jews shall be brought in with the fulness of the Gentiles; when they shall fly in clouds, like doves to their windows,

according to the promises. And though I did not expect to see that day, yet I could rejoice with Jerusalem, and be glad because I loved her. I desired to 'suck and be satisfied with the breasts of her consolations,' 'that I might milk out and be delighted with the abundance of her glory;' and what was a little remarkable, I had at least fifty promises brought to my recollection, of which I have seen the accomplishment, as if my spiritual Joshua was calling on me to witness for God, that every promise had been fulfilled to me. And I could call upon my heart and soul, that not one thing had failed of all the good things which the Lord had spoken of in his Providences concerning me.

I had vehement desires that the Lord might impress his image on my heart, and that the Holy Spirit might take up an everlasting abode with me, and discover, to the eyes of my mind, the reality of those things which the eyes of my body could not discern. The veil of unbelief was now taken from my heart. I had not only communion, but sweet intercourse with the Father and with the Son, just as a child would have with a common parent. I was persuaded, by the Spirit of the Lord bearing witness with my spirit, that all things were mine, and that all the bitter ingredients that I had been complaining of to my Father, should be taken out of the cup; and the Holy Spirit impressed it on my mind, that it should not be

a cup of trembling, but of blessing, that should be given unto me. The eye of my soul was lifted up, to view those everlasting mansions prepared for me at God's right hand, which ravished my heart, and filled me with joy unspeakable, and full of glory. This was a confirming time, in which I was made to cry, 'Lord, this is no delusion, but the voice of thine own Spirit.' Then were all my former exercises made clear to me.

The following Scriptures came with power to my heart: 'And it came to pass when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. So he came near where I stood; but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Wherefore shut thou up the vision; for it shall be for many days.' Daniel viii. 15, 17, 26. Oh! what a sweet lifting up this was to me, for my whole soul was filled with joy; and I felt so much delight in the presence of his love, that it was beyond expression. I could only say, 'He causes me to lie down in green pastures, and leads me beside the still waters.' I must say, I never heard communion spoken of as I felt it. No, the one half had never been told me of that intimacy and sweet familiarity that is between Christ and a believer, when admitted to his fellowship.

How sweet and satisfying are the hours spent in

retiremement. When we love a friend, we love his company; for it is there we are at liberty to converse with him. And that which is a burden to a carnal mind, is a refreshment to a child of God; and as the weary man longs for his rest, so has my soul, with the greatest eagerness, embraced opportunities of being where none but God could see me. And often has God given me reason to say, 'Never less alone, than when alone.' Oh! how did I rejoice in the Lord that he had privileged me with seeing such a week. This was my song,—

'This God is the God I adore,
My faithful, unchangeable friend;
Whose love is as large as his power,
And neither knows measure nor end.'

Then, early on Saturday morning, these words were impressed on my mind with unspeakable power,—'And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels. And I will spare them as a man spareth his own son that serveth him.' I cannot express the astonishing effect these words had on my mind. With wonder I was made to cry, 'In that day, Lord? In that day?' I was answered by the Spirit, 'Yes, in that day, when all the elect are brought in as the jewels in my crown, which the Father has given me as the crown of my rejoicing; in that day.' This is the liberty where-

with Christ hath made me free, even the righteousness of God by faith, so that on account of that righteousness, I shall be saved from all the evils of sin, and receive all spiritual blessings on earth and in heaven. All things were promised to me for time and eternity; and whatsoever he had promised in his word, I might depend upon his faithfulness and power to make good in his own time, when all things were ready. The nearer we live to God, the more we may expect to know of his mind; for 'the secret of the Lord is with them that fear him.' I did not wish to speak to any one, nor would it have been wise such secrets to declare, for, like precious wines, they will lose their taste when exposed to open air.

This was not a communion Sabbath, but a communion week. And here the Devil got cheated for disquieting my spirit, and questioning me whether it was my duty to commune, because he had stirred up all the corruptions of my heart to frighten me; and when I saw them, I presently concluded I could not commune. The Sabbath arrived, and I must acknowledge it was one of the most glorious days I had had for a long time; it was an emblem of heaven. It was as the glory of the Lord filling the house. When the minister had faithfully declared who were to come to his Master's table, I found myself included in the number, both by name and surname. I thought, 'Lord, what am I going to the table for?

Not to receive, for I can hold no more; neither have I any thing to ask for.' Then did this word sound in my mind, 'Strength for the day of trial.' I arose and went to the table, and this word went with me, 'Strength for the day of trial.' This opened to my mind the Lord's way with me through the week, preparing me for a battle, or as it were, victualling me for a voyage, or else feeding me for hunger that was to come.

Now, after this Divine rapture was over, my mind was calm and quiet. Retirement was my delight, and it was as if the very walls were at peace with me. How different now the state of my mind from what it was before the Lord renewed his covenant with me. Not that I desired to die on account of any thing outward in the world; but it was sin dwelling in me and ruling over me that made my life a burden to me, insomuch that I could have been content with any thing that parted between me and it.

The first thing that troubled me, after this season of sensible prosperity, was, that I found the Lord departed from me in public worship. I could not attend to God's word. I was illy employed in wandering on the mountains of vanity, fighting with my idols, which at this time, in God's house, exceedingly mastered me. But this was not all. There was a terrible discontent and disquietude in my mind, con-

cerning the mercy the Lord had promised me. Such a terror it was made to me that nothing was pleasant to me. And to aggravate and make it more terrible, all the lesser Providences at this time concurred to make it bitter to me. Temptations now grew on my hands; and ordinances became a weariness to me, because I made no progress in the ways of the Lord. I was tempted to stay away from the house of God, because it was not so with me in private, the corruptions of my nature had not so much power over me. I now had other temptations and discouragements which I shall not record; but oh! the oppression they brought on my spirit. The promises were so visibly contradicted that there was no reconciling them. But I was soon delivered of this; for the next morning this word came very sweetly to me, 'The words are closed up and sealed till the time of the end.' Now as these words had been given me before, and they conveyed this idea to my mind, 'Go and live upon the faith you have received,' I began to call in question the way of the Lord with me, telling him he knew there was a time when I had more than faith, when I had almost sight, and also was delivered from the burden of it. But there was another remarkable promise given me, which composed my spirit and set me on my feet, 'Can the children of the bride-chamber mourn while the bride-groom is with them?

But the days will come when the bride-groom shall be taken from them, and then shall they fast.' Mat. ix. 15.

A little after this, I was in trouble again on account of my predominant corruptions, though I got many sweet promises that I should get the victory; yet they were made such a terror to me, that they even kept me from God's house. But the cause remained a secret between the Lord and my soul, though I often complained to God of my nameless case, telling the Lord he had not called many of his people to walk in so lonely a path. But the Lord stopped my complaining by giving me this text of Scripture, 'Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks.' As if he had said, 'You know not what secret exercises my people are under;' and it is the duty of a believer to mark what the Lord is doing, to observe his stately steps; and if dark and mysterious, they are the more worthy to be noticed, as it is but a mark of the graceless not to consider the operation of his hands. But this Scripture was made sweet to me beyond expression, 'Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.' This text of Scripture was very satisfying to me, as I was made willing to subject myself to the Lord's will and pleasure, to lead me as he saw fit, and to be therewith content.

This exercise being over, the mercy that my faith was exercised about, and which, for two years, lay as an idol in my heart, now became of little esteem with me. The vehement desires which for two years had drank up my spirits, were all taken from me. Yet my faith was strengthened; it was as strong as death.

I was one day struck with this question,—'Can faith exist without desire?' This was a puzzling question the enemy asked me, for I well knew I had faith, yet did not desire the mercy promised. I asked Mr. Bork the same question. He said, No; it could not. We must desire Christ before we could have faith in him. I said I had a mercy which the Lord had made me believe I should have, for which I had no desire. He said, in that case it could be; but it spoke that the mercy was a great ways off indeed; and the Lord would not wear out the mind with desire, and therefore had given me a greater strength of faith to hold on my way. And he surely was God's prophet to me, for it is now, since that time, ten years, that my faith has suffered as though it had been shipwrecked, as I shall show. For not many months after this, it pleased the Lord to raise up storms of dark Providences, which, to all human appearance, cut off sense, faith, hope, desire, and every thing, so that I had nothing to hold to; and was like a vessel that had lost her compass, and was breaking to pie-

ces by the violence of the storms, and having all her cargo thrown overboard to lighten her. Now this storm of dark Providences never abated for four years; and when it did, there was nothing to build upon but the wreck, which was beaten all to pieces. Yet my poor weak faith kept its eye upon the wreck, believing that the Lord would build it up again, and that nothing was impossible with God.

It pleased my Gracious Sovereign, when he had weaned my heart from every thing but himself, to exercise my mind with another matter of faith, not for myself only, but for the church of Christ, which is elsewhere recorded. However, there is one exercise which I cannot forbear mentioning. My mind had for some weeks been very comfortable, and there was not a doubt on my mind of the reality of my faith, or of the love of Christ to my soul. I went to bed in this comfortable frame of mind. I awoke in the night with all the horrors of the damned upon me, and these words floating on my mind,—'You are weighed in the balance and found wanting.' I arose from my bed in all imaginable horror and terror. 'I, said Satan, have converted you, and have given you all your exercises, and accomplished all your promises; and to let you see that I have given you your religion, I have now taken it back again, to make manifest my power.' I answered the enemy, in all the horrors of mind that could be conceived, that that

could not be, for surely I had religion. Satan said, 'Yes; I had as good religion as half of the ministers in town or country, for he had given it to them, or the most of them;' and held up to my view several who were orthodox, and who, I myself did not believe, had the experience of the truth in their hearts. I tried to bow my knee to prayer; but he told me I had been praying to him for almost thirty years, and he had been receiving all my adorations. This drove me to my wit's ends; for to think of bending my knees to such a cursed being, filled me with uncommon fear.

I told the adversary, I knew I had believed the truth, and was about examining myself; but Satan answered me, 'He knew that I believed the truth, and so did he; for Devils believe and tremble, and that I had not gone beyond him.' I said, 'Yes, I have, for Devils never loved; and if he took me to hell, I believed I should love the Lord, even amongst the damned.' But to this he made me no answer. My agonies were inexpressible. I cried, and roared, and screamed aloud, 'I am converted by the Devil.' While in this state, there was a dear child of God, to whom the Lord had made me a nursing mother, and who had put unlimited confidence in my exercises, that stood trembling before me, as if she would sink into the floor, and said, 'Mrs. Fradgley, if you are converted by the Devil, where must I stand? Surely

I cannot have religion; what can become of me?' I for a moment felt a tender pity in my heart, that she should be such an unhappy being as myself. Then these words came out of my mouth, 'If the foundations be destroyed, what can the righteous do?'

After she left me, the words which I had involuntarily spoken, came back to me with a kind of wonderment to my mind. Why it was the foundation of the *righteous* that was destroyed! Oh! thought I, if I knew but what to do in such a case. I thought I would ask Mr. Bork, for the Devil had not told me he had converted him; as I thought it would take the wisdom of a Solomon to answer such a question as that. But the enemy attacked me more violently than ever. He told me that this was but the beginning of my sorrows; that when the children of God knew that I had been deceived, they would fly from me as from himself, which would be a great deal more aggravating to my spirit than to be in hell, where all would be equal. Indeed, I thought I could not have a greater hell than I then felt; without hope, separated from God, which Satan told me I was and should be; and so I had better put an end to my existence and know the worst of it. Satan perceiving that my rationality was almost gone, tried to persuade me that I had lost all sense of feeling, that my flesh was as hard as a piece of wood, so that I

should feel no pain in the act. That word raised a little hope in my heart, that it was the foundation of the *righteous* that was destroyed. Oh! thought I, is there any person endued with wisdom enough, to tell me what I should do. But my spiritual Solomon had wisdom enough to answer the question; for these words were brought with power to my mind, 'Return to your strong hold, ye prisoners of hope,' Indeed, I thought I was away from my post; I had let go my strong holds, the everlasting love of God, and the stability of the covenant, which had been my hope for the salvation of my soul. I in haste took up the Scriptures to find the word, but could not. Now, said the enemy, this is the way you have gotten all your passages; I have given them to you, and this among the rest.

My agonies now were as violent as ever. But in the evening I saw my dear friend, I told her my miserable condition, and that I had no religion. But she told me the Devil was a liar, and quickly found the passage of Scripture referred to, saying, 'The Devil is a liar.' This broke the temptation. But how shall I describe the state of my soul. It was so much weakened by this onset of Satan, that I could but compare myself to one that had been in a consumption, and brought to the borders of the grave. I think it was full three months before my soul recovered its usual strength.

In the time of our last war, a person whom I highly esteemed as a special Christian, and who by the war had become very much embarrassed in his circumstances, asked me to loan him eighteen hundred dollars. As I judged his circumstances very precarious, as the sum he wished was the half of my living, and my income narrow, so I thought it my duty to refuse him. From this time my consolations began sensibly to decline, and I felt myself sinking into a state of despondency. I was alarmed, and endeavoured to find out the cause; for I knew of no natural cause. I then enjoyed the comforts of life as usual, but they yielded me no satisfaction. I was made willing to give up every temporal thing, if I might but enjoy the light of God's countenance. I cried to the Lord, day and night, to shew me why he contended with me. At last, I got this word, 'And from him that would borrow of thee, turn not thou away.'—Mat. v. 42. I was then made willing to let the money go. Yea, I had such comfort, joy, and assurance of God's favour, that I could have given all that I had, even all my living. And as to the difficulty of his failing, I had not the smallest concern about it; for I had strong confidence in God, in his love, and in his power, and firmly believed that as he had given it to me, and made me willing to part with it, he could preserve it, and I firmly believed he would. I took the Lord for my security, and not the man; shut

my eyes to second causes and looked alone to God. I went on in the strength of faith for four or five months, taking the Lord for my security; and I did not see how the Lord could preserve my money but by keeping the man from failing in business, which I firmly believed he would.

But here came the trial; the man failed, and could not pay more than ten cents to the dollar. I cannot fully describe the distress my mind was now thrown into. I was like one that had fallen from the top of a steeple and broken all his bones. I had not a glimpse of hope. In this sad state, I went mourning about the house, and crying, 'The strength of Israel has failed, the strength of Israel has failed.' I could not take nor open the Scriptures, for the strength of Israel had failed. The loss of the money was nothing to me; but the loss of my soul's salvation, brought my mind into the horrors of despair. 'Oh! thought I, if I had but lent the money, and had not taken the Lord for my security, I then would have had hope; but I took the strength of Israel for my security, and it has failed me.'

I was now called again in Providence to do something for my support. But the thought of providing for the body, when the poor soul was in such a sad condition, was more than I could endure. To have gone somewhere back in the woods, would have suited me, where no mortal could see me, there to linger

out a miserable existence. This was my enemy's day. His heart was glad. He triumphed over me, saying, 'Now where is your God? As he has failed you, you cannot trust him again.'

Here the enemy and I agreed well together at this time. I believe it was three weeks that I was mourning and grieving without a blink of light; and as I was poring over my condition, and considering where I should find a place to hide myself, these words came softly to my mind,—'The Lord is my shepherd; I shall not want.' Psalm xxiii. 1. These were sweet words to me; for though I was too low to raise my eye to the place where his Honour dwelleth, yet I found a sweet softness in my heart, as if the Lord had yet some pity for me, in regard to my subsistence in this life, which caused some sensible moving in my affections towards the Lord.

About three days after this, these words came with power to my soul,—'I will replenish it.' Oh! this was life from the dead; for then I thought my salvation was sure. I went down stairs to my dear friend, Mrs. Bogart, and said that I was going to die. She asked me what made me think so; I told her the word that the Lord would replenish it. She answered, 'I don't believe you are going to die, for the Lord can replenish it in this life.'

I now began to have hope for my soul's salvation, and felt reconciled to the dispensation. It being in

the time of the war, and goods far above the ordinary market price. I could not think of engaging in business in the city of New-York. So I went to a place up the North river, where I staid and supported myself till the war was over, which was nine months. During these nine months, my faith was very weak. I trod on the promises, as one would tread on ice, which he feared would break in and destroy him. Indeed, I could but compare myself to the young man in Isaiah, xl. 30, who had utterly fallen. And I lay at the Lord's feet till he would lift me up again, which, at times, I had strong confidence he would, on the same matters of faith, in which I had fallen; for this alone would cause my soul to mount up with wings as eagles.

Nothing that was new would now lift me up, until I saw what the Lord would do with the old. I had but little to say at this time. As I had not the faith of assurance, I could not speak with confidence as I had formerly done. Yet I could not say but I had the faith of reliance, which brought quietness and a patient waiting for the Lord.

It pleased my Heavenly Father to make peace between America and Great Britain; which gladdened my heart. So in the Spring I took a house and shop in New York, and once more engaged in business. But I cannot describe the darkness and confusion that my mind now went into. I had no rest in my spirit,

and could not attend to my business. My house was a burden to me, and all New York a prison. I longed again for the quiet retirement which I had left; but I was hedged up, having hired my house, and involved myself with a shop of goods, which I could not sell but in the city.

The confusion of the week abode with me on the Sabbath, insomuch that I could not engage in the worship. The minister was a barbarian to me; though I had so often longed, when in the country, for the privilege of sitting under the sound of his voice. Now I knew from past experience that there was something very wrong; but how to get at it I could not tell; for I had no more liberty in prayer than in hearing the word, though I earnestly desired the Lord to show me wherein he contended with me.

One Sabbath afternoon these words came with power and sweetness to my mind, 'Be careful for nothing; but in every thing, by prayer and supplication, let your requests be made known unto God.' Returning to my home as soon as possible, I went before my God in secret, and begged of him to show me why he was contending with me. I told him that if I had done wrong in leaving the country and settling in New York, I did not know it; but if he would condescend to shew me, I was willing to go

back again, or to any other place that he would appoint. I entreated the Lord to speak plainly that I might not mistake, as I now did not understand the voice.

I told the Lord, that on the next morning I would put up a bill, and if the house let that day to any one that would suffer me to stay till the Fourth of July was over, (as he knew my embarrassments with my goods,) then I should know for what he was contending with me; but if that was not the case, that he would take away the disquietude of my spirit, and let me manage my business as I had done before. I retired to my rest that night with a quiet calmness on my mind, and my rest was sweet. This was the third week I had been in the house, and not an hour's quietness had I known till this never to be forgotten night.

In the morning I put up a bill on my house, according to agreement made, and felt composed in spirit, believing that that day would decide the difficulty between my Lord and me. About two hours after, there came a man who enquired after the rent, and took the house. He asked me when I could make it convenient to move; I told him I could not quit the house till after the Fourth of July. He said that would answer; and if it did not suit me to take away my furniture, I might leave it in the upper part

of the house. Oh! what a conspicuous answer to my prayers! My soul now rejoiced in God my Saviour. I was filled with tranquillity and sweetness of spirit. I praised him all the day long. I had not a moment's concern about my future settlement; I left it with the Lord.

The Providences were now all in my favour. I sold off my goods, and did beyond all my expectations. I quitted the house the fifth of July, and waited to see whither the Lord would direct my steps. One day as I was walking in the city, I met a young woman who had worked for me. She had heard of my loss, and asked me if I was in business. I told her, No. She said there was an opening in Poughkeepsie, as she and her father's family had been living there during the time of the war, and were going to remove to the South, now that the war was over; that they had done business to advantage, and wished me to go up and take their shop. After this, her father called on me, and persuaded me to go up and take the place. I did so, believing the Lord was directing my steps. Many petitions did I send up to my Heavenly Father, not to let me go without his favour and presence.

It was now October, and the communion was to be administered in Mr. Bork's church, where I was a member. When I approached the table, I heartily

thanked the Lord for the shepherd and pasture, under whom, and in which I had so long been feeding, and both of which I was now about to leave. And as I did not know how my soul would fare where I was going, I begged he would be my prophet and shepherd, to teach and feed me himself.

CHAPTER V.

Extending from her removal to Poughkeepsie until her visit to England.

Upon my settlement in Poughkeepsie, I had many difficulties to encounter through small business,—a heavy rent and a long winter. Nevertheless Providence worked in my favour, and my mind was kept free and open for business. But in the Spring of the year, my blessed Jesus, who did not send me there without his blessing, caused another shower of business to pour in on me, as when he brought me back from Baltimore to New York. Having now a comfortable habitation, and an excellent business, the work of my hands prospered. There was nothing in my temporal concerns to disquiet me, and my mind was quiet and easy, being confident that the Lord had directed my steps. Here I would fain have made my nest; being content to lay as the young man utterly fallen; for as yet I had not been set on my feet, in that matter of faith, in which I had fallen. And as to this dark piece of exercise, I would have been glad

to have given it up, if I could but have been able to see my way to heaven; for I often told the Lord, as Mary did at her brother Lazarus' grave, 'Lord, by this time, he stinketh;' for the Providences, as I have before observed, had as much buried the money, and it was as dead as Lazarus was in the grave.

But I had another difficulty. There was no minister in this place that could feed my soul; neither did any of the people know me; neither did I find any that understood the way by which the Lord had led me. I was one day asking of the Lord to make me known to the people, as he had sent me to live, and for aught I knew, to die amongst them. But the Lord held up to my view Abraham and Isaac sojourning in the land of the Philistines, because the famine was in the land. But they were only strangers, and were to remain no longer than until the famine was over; it was not the place of their rest. So they were strangers in the land. This made me satisfied to remain a stranger, because I understood by this, that I was not to stay or die in this place. I then asked the Lord this favour, that if there was one in the place, either male or female, that could understand me, that he would send such an one to me; as I had no one to speak to of things that concerned my soul's salvation. Not long after this, there came an experimental old man from Yorkshire, England, whose conversation was very profitable to me.

Now I had been in this place two years, in all the outward prosperity I could wish for; but for the want of spiritual preaching, and being so much taken up with my business, my poor soul was dry and barren. It was now the time of our communion, and I did earnestly entreat the Lord to revive my soul by giving me some old answer to prayer, which would set my feet on a rock, that I might have a firm standing for my feet once again. I continued praying for this thing all the week; and on Saturday evening, I was revolving in my mind what I owed in New York, and the stock I had in hand, and found, to my surprise, that the Lord had indeed replenished it. I was astonished beyond measure; for I had no thought that in only two years, the Lord could so imperceptibly have given me such a sum. If a person had come into my house and paid me down the money, it could not have surprised me more. But, as before mentioned, I could see no way of its being accomplished but by my death; and finding myself comfortably supported, my mind was so completely satisfied that I had even forgotten the word on it for more than two years, as it never once came into my mind. So if we believe not, he is faithful that has promised.

This was indeed an answer to prayer, and gave my feet a firm standing upon the Rock of Ages; for it was the strength of Israel that had paid the promised

note. Oh! this never to be forgotten night, in which my soul could make her boast in the Lord! When all my matters of faith were set up to my view, and I could say, in full confidence of faith, 'The Lord hath delivered, and he will deliver. A tried friend is a sure friend.' I could now triumph over my enemy, as he before had done over me. It was his day then, but it was my day now, which I hope ever to keep in remembrance; for to forget past mercies is ungrateful, and to bury our Saviour's dealings with us in oblivion, is dishonourable to him.

Sabbath morning was a sweet morning to me. All the promises that I had hoped upon were set up in my soul, and I could give them all into his own hands to fulfil in his own time and in his own way. Thus I went on my way rejoicing. But I had not gone many weeks, before Satan endeavoured to rob me by injecting this temptation,—'About what are you rejoicing so much? Do not the wicked prosper in this world, and make great sales for their goods? They do not ascribe it to God, for Satan is the God of this world.'

This temptation at first staggered me. I answered Satan, that if he had given them to me, I did not thank him; he might take them back again, for I did not want them. This took away all my comfort for some hours. I told the Lord I would rather be as poor as Job was, than have any favours from the

hand of Satan. But these Scriptures satisfied me,—'The silver is mine, and the gold is mine.' 'And the cattle upon a thousand hills.' Hag. ii. 8. Psalm l. 10, and Satan lost his aim.

I here digress from my leading narrative to notice a singular Providence, which sets forth the sovereignty and foreknowledge of God. Not long after the occurrences just related, I was coming up from New York, and there was a Scotchman on board the vessel, who lived twenty miles above Poughkeepsie. He told me he was in some trouble of mind concerning his wife, whom he supposed to be crazy, as he said, on account of religion; that he had been to New York to fetch her, but had missed her, as she had sailed before he got there. He said she was always a very good woman before she took to be so religious; yet he wished himself as good as she was; but she thought she was not good enough. She had joined the Dutch Church about two years past, but where he now lived she could not hear the gospel, and it had deranged her mind; but said, if I would give him liberty to bring her to my house on Sundays to hear Mr. Cuyler preach, she would be better; and he was persuaded in his mind, that if I was to talk to her I would understand her case. I gave consent; and accordingly, the next Sabbath he brought her. I found her a very genteel person in her manners. She politely addressed me and said, 'Her husband

had misrepresented her case to me; that her mind was very comfortable; and that nothing made her uneasy but the want of hearing the word; and begged the favour of coming to my house on the Sabbath to hear Mr. Cuyler preach. I gave her my consent, and as the next Sabbath was Communion Sabbath, so, on the preceding Saturday, she came to my house.

Now there arose a strong desire to know whom I was entertaining; whether a stranger or an angel unawares. I asked her to tell me what induced her to join the church, or what it was that brought her to desire the salvation of her soul. She said, she had had a dream thirty three years ago, a very remarkable dream, but said, 'I suppose you do not believe in dreams.' I told her I did not; but it was commonly said, 'He that hath a dream, let him tell a dream.' So she related her dream, and it was this:—She was in a place where there were many Devils chained, with a master over them walking at large. She looked around her, and there was a majestic person that demanded her soul. She thought she gave him a piece of white linen, but on it there was some dirt, which she did not see till it was in his hands. He told her it was polluted; that nothing could pass that place that was spotted, nor any thing unclean. She thought within herself, shall I go back and wash it? No, thought she, that I should have done before I

came here. But as she was ruminating in her mind what she should do, the majestic person called the master of the Devils and said, 'She is your property; take her.' He took her, as if she had been his slave, out of that place into the streets, and whipped her before him, up and down, in all dangerous places, where she could not walk but on her hands and knees; for if she had fallen, it must have been into destruction. He drove her in this manner till she was wearied out. She told him she could go with him in this manner no farther. Whereupon he put her into a waggon and drove her in that. Here she sat easy and comfortable. She said, 'He drove me until I came in sight of a house, just such an one as you live in,'—which she thought an aunt of hers lived in. In one moment she had the knowledge that it was the Devil that was driving her. She jumped out of the waggon, and said, 'You are the Devil; and if God Almighty has turned my soul out of heaven, I will go with you no farther.' He took up his whip and cut her on her right arm till it was all in wales, and then she awoke.

I asked her what effect it had on her mind. She said it was thirty-three years since she dreamed it, and it was always in her memory; but she never could get any kind of interpretation to it. She then farther told me many things concerning the dealings of the Lord with her soul, and her great desire to

know her interest in Christ; also her examination by Mr. Milldollar, and her admittance into the church; all which did not satisfy me, though she had much apparent love and zeal for the things of Christ, and had no doubt of the love of God to her soul. Finding her confidence so firm, I thought I would shake her. I then showed her from the word of God, what was the conversion of the false prophet, and how much it was like a true conversion, and how easily we might be deceived. I found I could not shake her confidence.

After the duties of the Sabbath were over, we went in the evening to hear Mr. Cuyler lecture. His text was in Col ii. 6.—'As ye have therefore received Christ Jesus the Lord, so walk ye in him.' When we returned home, I said, 'This has been a good subject to night, and what you and I must sit down and talk over, as I want to hear how you have received him.' She then told me, that when under conviction for sin, she was under a strong temptation to murder her children, and had many such temptations. I asked her how she got delivered. She told me that one night as she was ruminating upon her unhappy state, and mourning under the weight of her aggravated sins, fearing there was no forgiveness for her, there came a man to her bedside, dressed in military clothes, with a crown on his head, and a trumpet under his arm; and this had given her salvation. I

said, You dreamed it, it was a dream. She said, No. She was awake. But I tried to persuade her it was a dream, but could not; until at length, she said, 'Why, bless your heart, I see the same person every time I pray.' Then, said I, I am sorry for you; and pray, who do you think this person is? She said, 'Christ.' No, said I, it is the Devil, for the heavens must retain him until the restitution of all things. I told her the Lord's way of converting a sinner, and many such things, according to the Word of God. The next morning I renewed the subject, telling her of the awful deception she was in. She looked at me with all the horrors of despair pictured in her countenance, and said, 'I see now it is the Devil, and this is my dream. Oh! pray for me, pray for me. Can you have any hope for me?' I said, 'You are upon praying ground and upon speaking terms with the Lord. Go home and throw yourself at the foot-stool of Jesus, and beg of him to deliver you out of the hands of Satan.'

She left me, but had not been long gone before Nathan and David were held up to my view; that the Lord had made me as Nathan to her. For when Nathan came to David with a parable in his mouth, he did not understand him, until Nathan charged the thing upon him, 'Thou art the man.' In like manner I had been telling her of a false conversion, but she had no suspicion of herself until I said, 'Thou art

the woman.' Now the Lord gave me an uncommon spirit of prayer for the woman, insomuch that I could never bow my knee, but this woman was before my mind, though I neither saw nor heard of her for nearly three months afterwards; and then I received a note to this effect:

Madam,—I bless the Lord that I have ever seen your face. I have taken your advice, and if I should ever be permitted to see your face again, I hope to give you a better account.

Now after being exercised in prayer for ten weeks, I received this note joyfully; as it was the liberty the Lord gave me for the woman at the throne of grace, that gave me hope for her, which otherwise I never could have had for her, in her case. And as I well knew the art of the adversary, that he would use all his efforts to keep her from coming to me, if she was under any conviction from the spirit of God, and that as I had been so very severe with her, she might be afraid to come and see me, now that she was weak, when she could not stand before me when she supposed herself strong, I sent her the following letter:

Dear Madam,—Excuse the liberty which I have taken in writing to you, which I should not have done, had it not been for the Spirit's constraining me

to pray for you. Since you left me, my mind has been continually engaged in reflecting on what was then said. You know the import of our conversation was, how we had received Christ Jesus the Lord. You related to me your exercises, and asked me if I had ever seen any thing of the like; to which I answered, No; having a surer word of prophecy, the Word and Spirit of God. By nature no man has faith, which is the gift of God; and the natural man discerneth not the things of the spirit of God, neither can he know them, because they are spiritually discerned. And nothing less than the Almighty power of God the Holy Ghost, can give light and knowledge of the glory of God, as it shines in the face of Jesus Christ. The reason why this great work must be effected by God in the soul of man, is because he abode not as he was at first created. For the woman was deceived,—the man partook of her crime, and this broke covenant with God, who said, 'In the day thou eatest thereof thou shalt surely die.' He died spiritually, and begat a son in his own likeness; so that every sinner, by natural union to the first Adam, has a dead soul. Hence, is the absolute necessity of the Spirit of God to descend from heaven, and quicken and take possession of that soul of man, and bring it into union with Jesus Christ, the second Adam, who is the Head of the new and everlasting covenant, and has provided a perfect righteousness, ful-

filled and magnified the holy law which man had violated, which is accepted and imputed for the believer's justification, being well pleasing and acceptable to God. In this way sinners are again brought to God, and adopted into his family, being made heirs of God and joint heirs with Jesus Christ, by the annointing and indwelling of the Holy Ghost, who is the bond of union from the mystic head Christ, to every mystic member of his body.

My dear friend, in order to be made experimentally acquainted with these things, it is absolutely necessary that the heart of a sinner should be convinced of sin by the Spirit of God, and feel his lost state by nature; and then he will see no way of escape from the wrath of God, for the violation of his holy law. Now he often labours long to cure his sin-sick soul by his prayers and works of righteousness, performed by his own power. But the soul finds no solid relief till he is enabled to look from all his own doings, repentance, tears, and every effort he has made, to that way which God has appointed and revealed in his blessed Word; to which God the Holy Ghost always points the convinced and called sinner, and shows him that salvation is wholly of the Lord, through his sovereign grace and electing love in Christ Jesus, and that he has a right to condemn any of the violators of his holy, just, and good law. And when he is enabled to give up all he has done, or ever expects to

do, to obtain by his own efforts that salvation which he feels he so much needs, and can look by faith of the operation of the Spirit of God, to the blood and righteousness of the Lord Jesus Christ, having been deeply humbled on account of his original and actual sins, and obtained the grace of repentance unto life, and mourneth for his sins as one mourneth for an only son, seeing he has by them crucified the Lord of glory, and is as guilty of his death as his crucifiers then were, then he feels the true character of a sinner, who by nature is at enmity against God, and in this way the saved sinner is brought to feel true gratitude to God for pardon of sin, and such a great salvation as is provided for him, and applied by the power of the Holy Ghost. And in God's good time his love is shed abroad in his heart by the Holy Spirit, who is given to every one that believeth. This is the conversion of a sinner to God, through the washing of regeneration and annointing of the Holy Ghost, and that has now entered into joy and peace in believing.

Now the desire of such a saved sinner is to walk in all the commandments and ordinances of the Lord Jesus; to show forth his praise, who hath called him out of darkness into his marvellous light. Yet he finds within him a body of death, which makes him often groan before God, that he cannot do the things that he would, because he has another law in his

members warring against the law of his mind. This will be the cause of deep humiliation. Notwithstanding these things, he shall overcome all enemies and be more than conqueror through him that hath loved him; for nothing shall separate him from the love of God which is in Christ Jesus, who has loved him, and will love him to the end; for he will put his fear in their hearts, and they shall not depart from him. This is the safety of him that is born from above. And as the Father is a God of truth, and the Son came to bear witness to the truth, and is the way, the truth, and the life, and the Holy Ghost is also the Spirit of truth, and leads redeemed sinners into all truth, and saves his people through sanctification of the Spirit and belief of the truth, so surely shall such a saved sinner be kept by the power of God through faith unto salvation.

Now, my dear friend, I have been as particular as I could, in explaining to you both doctrinal and experimental religion; knowing you have the unhappiness not to have experienced it scripturally; for the Devil, saith the Apostle, transforms himself into an angel of light. He hath his apparitions and revelations and imitations of God. He appears to his own disciples, and makes them believe it is God that appears, and not the Devil. Thus he appeared to Saul in the likeness of Samuel; and if God had not given his Word and Spirit, how easily should we be deceiv-

ed, and mistake delusions for divine revelations. But I bless God for his written word; it is surer and safer to us than immediate revelation.

Excuse the liberty I have taken, from a sincere wish for your soul's salvation.

I am your servant, for Christ's sake,

ANN FRADGLEY.

In a few days after she had received this letter, she came to my house. But Oh! what a very different woman;—convinced of her delusion, humble and teachable, blessing God that she had ever seen my face. She staid with me a week, and I have often seen her since, and have good reason to hope that the work is of the Lord.

A word as to her dream. The Devil was her master; he is the master of every person in a state of nature. She thought she was his slave; it is true, for we are slaves to corruption. He led her into dangerous paths, where she was in danger of falling into destruction; the true state of every one by nature. But observe, she was tired of being driven by her master; she would go no further with him; she wanted religion, and he gave it to her. She became a member of the Church,—an easy waggon in which it is to be feared, many thousands ride out of this world, and never, like this woman, have their eyes opened to see who it is that is driving them, until

they open their eyes in hell. It is an easy thing to make a profession of religion; but it would be well to examine whether we are not in the waggon, for we must be born again.

I shall now return from this digression. The winter after the strength of Israel had fulfilled his promise to me, in the year 1817, the same winter in which the above singular occurrences took place, was a remarkable winter to my soul. A winter, did I say? No. Spring will not bear to be compared with it; for it was Summer—the full heat of the Sun that shone on my soul. His left hand was under my head, and his right hand did embrace me. The word of his mouth—the truth of the gospel was light and clear. A large measure of faith and love was poured into my heart. It was my indulgent Father, my tender Husband, my affectionate Brother and loving Friend; of all which he has given full proof and incontestible evidence with the kisses of his mouth, in nearness and familiarity in communion, and the vehemency of my affections, which led me to cry all the day, 'Let him kiss me with the kisses of his mouth, for his mouth is most sweet.' A bundle of myrrh was my Beloved unto me; he lay all night in my bosom; he supped with me, he walked with me, he talked with me; I lay all night in his arms; I had a place in his bosom. I was sick of love. While in those rapturous frames,

Erskines Sonnets upon the Song of Solomon fell into my hands, which was like pouring oil upon the burning flame of my love, for surely it was the language of my own heart.

"My glorious Lord, now rest within
Mine arms of faith and love;
I charge myself, my heart, my sin,
Not once to stir or move.

As thy strong love, O Lord, to me,
Could conquer death and dread;
So doth my ardent love to thee,
The powers of death exceed.

It kills me, Lord, I can't resist
This strange desire of mine;
If not with satisfaction blest,
To death, to death, I pine.

These jealous frames will quick consume
My heart, like burning fire;
Unless thy loving answer comes
To suit my heart's desire.

Oh! let thy bowels, Lord, be moved
To grant my heart's desire;
I'd rather die than not be loved,
My heart is all on fire.

More of the joys which make me faint,
Would give me present ease;
And if more would kill me, I'm content
To die of the disease.'

This, indeed, was a time of love. My cup ran over. I wept, I sang, I praised, and talked aloud with my Beloved. I thanked him for all the way he had led me through this wilderness. My habitation was a palace to me. I looked round with delight and thankfulness for all my temporal supplies. But although my heart was so thoroughly satisfied with the goodness of the Lord in settling me in that place, yet I kept saying to the Lord, 'Lord, I am willing to leave it at any moment, whenever thy word or thy Providence shall direct.' But as the Lord had not sent me here without his presence and blessing, I could not go without it; so he must open the door as he did for Noah, when he shut him in and let him out.

That exercise which I have so often spoken of, and which had for four years lain in my heart as dead as a stone, or as Lazarus in the grave, was revived within me. And a more unwelcome intruder on my joys and comforts could not have come. I was afraid it was from the enemy. I begged of the Lord to take it away, for fear of its stirring up and awakening my Beloved. But the more I prayed against it, the more I found my joys and comforts increased. I had been praying for two years, that the Lord would show me, if it was a delusion, and had promised the Lord to write it, and make a public confession of it, acknowledging myself deceived. I had not taken up my pen

for five years past on account of this sore exercise, nor did I intend to write until I got a further confirmation from the Lord. I had this word given me, but I did not understand it then, 'Come and let us return unto the Lord, for he hath torn and he will heal; he hath smitten, and he will bind us up. After two days he will revive us, and the third day he will raise us up and we shall live in his sight.' Hosea vi. 1, 2. This love-visit was not a short visit of an evening; No, it lasted many weeks.

After this, I felt satisfied in my mind that my time in Poughkeepsie was out. But as I had taken the house for another year, and had a great stock of goods on hand, and had no inclination to do business any where else, I did not know how the Lord would order it, neither was it any concern to me, for I was as willing to stay as go, and to go as stay; so I quietly waited the footsteps of Providence, with continual petitions to my Father to give me understanding, that I might both hear and understand its voice. Now, in the Spring of the year, there were several in the business that came and settled around me. I watched the Lord's hand in it. My goods would no longer suit the people. My expenses were more than my profits. Besides this, I had asked the Lord for a sign that I might understand his voice, and to open the door to let me out. One of my young women took the house off my hands. I left my furniture in

the house, and all my shop goods for her to sell on sale of return.

Here I was again loosed from the hurry and burden of business, with the least fatigue and trial of mind, I ever before experienced on a like occasion. Neither had I the most distant prospect as to where the Lord would appoint me another dwelling; that was now no burden to me, as I left the direction of that altogether to the appointment of the Lord. I had but two petitions which I asked of God; one was, that he would give me a comfortable habitation; and the other, a gospel minister, in whom my soul had confidence, and who was led by his Spirit; and an acquaintance with the pious in the congregation, if it was but one.

In August, 1818, I left Poughkeepsie. Three years I lived a stranger with those people. Now, after this exercise, I came down to New York to settle my business, and enquire of my Christian friends where a gospel minister could be found. I was told there was one at Hackensack. I now entreated the Lord to provide me a habitation in that place, if it was his will, as my steps were ordered by him, as well as the bounds of my habitation limited. I had often asked the Lord for direction in this case, before I came down to New York, but got no answer until I was in the city; then this word was given me, 'Tarry in Jerusalem until ye be endued with power from on

high.' I understood that New York was the Jerusalem in which I was to stay; but there were many difficulties in the way of my remaining here. However I went to Hackensack to see the place, and look for a house. I found one, but it did not exactly suit; besides, a fear from that word was on my mind, that it was against the Lord's will, and I returned home for farther direction. But this word ran much in my mind, both at home and under the word preached,—'We have toiled all night and have taken nothing. Nevertheless, at thy command, I will let down the net.' Luke v. 5. My friend, Mrs. B., was very anxious for my staying and spending the winter at her house; but, as before observed, there were many difficulties; yet, to the astonishment of us both, the Lord removed them all out of the way, in so conspicuous a manner that we had to acknowledge it was the Lord.

On the first day of April, I thought I must go to Newark, Elizabethtown, and Brunswick, as I was told that in each of those places there was a converted minister; and if there was a house to suit me, my prayer would be answered, for I was fixed on the country, not only on account of the Lord's not permitting me to continue in business in the city before, but as my income was narrow, the country suited me best. In the morning, as I was about preparing to go, there was an uncommon fear and dread of God

arose in my heart, as I was afraid to go against his word, for I dreaded the consequences. This word came softly to my mind, 'He that putteth his hand to the plough and looketh back, is not fit for the kingdom of God.' This word surprised me, but as it came with so little power, I concluded it was not from the Lord. However, I carried it to the Lord, and begged of him to show me, and speak plainly to me; to give me in that day something in his Providence, that I might both know and feel that it was from his Spirit, and also that he would back it with another word of the same meaning. I made ready to start, but told not my friend a word of it, for fear she would tell me I went against the word of the Lord. And she did say to me, 'So you think of going, but you had better not go, for the Lord will hedge up your way; you will not get a house. I tried to pray for you this morning, but the Lord gave me no liberty.'

And while she was speaking, this word was brought to my mind,—'The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.' I answered, 'I don't believe I shall find a house; but I will go and see.' I had not gone more than a hundred yards, when, and upon the broad flat stones, where there was nothing for me to stumble against, and at noon-day, my feet were taken from under me, and it was as if an invisible hand

dashed my head upon the stones. Though quickly upon my feet again, my face was sadly bruised, my hearing was taken away, and almost my speech. I quickly returned with my prayer answered, and sensibly indeed did I feel it, both in body and soul. This was a trial indeed, because it was a chastening for my disobedience, and going against the direction of the Lord.

My soul was humbled in the dust. I cried to the Lord all the day long, and in the night I was not silent; I confessed my sins, mourned over them, and justified the Lord. I deserved to bear his chastisement, for I had sinned against him. I pleaded the promise that if we confessed our sins, he was faithful and just to forgive us our sins, and whatsoever we asked the Father, in the name of Christ, he would give unto us. My complaint increased in regard to both hearing and speech; yet this word ran much with me, 'He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water.'

It was now the last week in May. I had to go to Poughkeepsie to remove my furniture, which I did. This word was brought with much sweetness to my mind,—'Under whose wings thou art come to trust.' Yet my affliction continued. I mourned and wept all the day long. Oh! when will his tender bowels be moved; yet I knew that he was a sympathizing High

Priest; that his heart was made of tenderness, and his bowels melted with love. My dear friend said she would call in her family Physician. I told her not until I gave her an answer; for I had not been without advice, though none had understood my case. I then told my sweet Physician, that if it would not reflect any dishonour on the credit of my faith in his power, to heal me, I would call in medical aid. 'Clay and spittle' were brought before my mind. I was made to understand that the means were the clay, and his power the spittle. I told my friend she might send for her Physician. He came and cupped me, and I felt in myself that I was healed. I thought it was too great a blessing for me to receive, though not too great for a God to give.

This word came with power, 'Go and sin no more, lest a worse thing come upon thee.' I was frightened at this word, because it was spoken to the man at the pool of Bethesda, and we have no reason to think that he met with a spiritual cure. Not one spiritual blessing was spoken to him, but he was directed to stand on the footing of his own obedience. My sweet Jesus soon delivered me from this fear by these words, 'Daughter, thy faith hath saved thee; go and sin no more.' I came down stairs and went into the room, and said, 'I am healed;' for I could hear and speak as well as I did before. This was a confirming time. My soul soared aloft in thanksgiv-

ing to my prayer-hearing and prayer-answering God. I would not have been without this trial, however grievous it had been to my spirit; because by these things I live, and in all these things is the life of my spirit.

I now went on tolerably easy for one year, and then I became very desirous of settling again, and getting my things together. I did earnestly entreat the Lord to give me a house, and settle me again, if he had any delight in me. I went to Elizabethtown, and some other places, but could evidently see that the Lord in his Providence hedged up my way. I was weak and very unwell at this time, and notwithstanding my strong desires to be settled again, I gave it up for that season, for the Lord was my fear and my dread. There was a young student that had been at our house all winter, and in the Spring went to reside in the Jerseys, who wrote that there was a house at Hackensack which would just suit me. I asked liberty of the Lord to go and see the place; I got it, and this lightened up my mind exceedingly. The house suited me, and the minister suited me. My mind was open and free, and I had nothing to do but return to New York and take the house. However, the fear of the Lord was before me; I did not do it hastily. I enquired of the Lord to know his will. I asked a sign of the Lord, and it was granted me; I had this Scripture, 'I have much people in this city.'

I then was in concern for a suitable person to live with me, and could not move without one. These words would dwell on my mind, 'The Lord will provide.' And he did so.

My dear friend got uneasy after the house was taken, and thought that it contradicted my exercises. This brought me into great fear, and like the affrighted disciple, I begged to know what spirit I was now led by; and was I deceived, and was it not his own Spirit to let me know; and I was willing to give up the house, pay the rent, or any thing he required, sooner than go against his will. I had this word, which settled the matter, 'It is I, be not afraid;' and my dear friend had this word which quieted her mind, 'What I do, thou knowest not now, but thou shalt know hereafter.' I moved to Hackensack, and the Lord restored my health, and all things went quietly and peacefully within. I thanked the Lord for his goodness towards me, and desired a sensible visit from his presence, as an evidence of his approbation, in my new situation. This my dear Jesus condescended to grant me; for, for three or four weeks together, he walked with me, and dwelled in me by his sensible presence. The preaching of the word was food to me, and in a little time I got acquainted with the people, and found some of God's dear children there; and God gave me favour in their sight. I found myself at home with my people; for God's people are

my people. I felt united to the people, and not a stranger, as I was three years in Poughkeepsie.

How various are the ways and means by which we endeavour to make ourselves happy! When we find our situation comfortable, and it suits our inclination, we then, like God's servant Job, say, 'I shall die in my nest.' For the first two years I could say, that in that house I had peace. But as this is not our rest, the third year the Lord began to disturb my nest; first in the Church, then with the godly; and all the Providences in little things which used to delight me, turned against me; and also the wicked rose up against me. Now a very unexpected Providence sent me back again to New York.

It was now my daily work for four years, to supplicate a throne of grace in regard to that dark piece of exercise, which has been so many years a burden to my mind. It was not only my daily work with the Lord, but many days I was forced to set apart, in all the agonies of my soul, to know from what spirit I had received it. I was now made perfectly willing to know the worst. I searched the Word daily to find out a character that was beloved of the Lord, and so deceived by Satan; for I firmly believed the Everlasting Father had secured my soul in the everlasting covenant, and that neither men nor Devils could pluck me out of his hands. The only character which I could hold up to my Mediator, was a daugh-

ter of Abraham, who was bound eighteen years by Satan. I begged to be loosed from this bond before my death; that he would not call me to cross that dark valley in so dark a condition. For notwithstanding all the sweet consolations and manifestations of the Spirit's work on my soul, the thoughts of this would embitter the whole. I begged him to plead my cause, and send his Holy Spirit to clear the land, if the enemy had sown seed which had overrun his garden with strange plants, which his own hand had not planted.

When I took a view of what I had suffered in holding this temptation, I was led to see what my Lord intended by the storms of adverse Providences which he had raised up against me, even to make me let go my hold of it. But, like a mariner in a storm, to save myself from drowning, I stood upon the wreck; and when I could not hold by any thing else, I clung to a straw, until that straw was taken from me. Then my ever blessed Redeemer showed me how he had cleared the ground of all that the enemy had sown, and also pointed me to the place wherein I had given Satan power to work this terrible temptation into my heart, which his own wisdom had suffered as a thorn in my flesh, to keep me from being exalted with the abundant manifestations of gracious visits he had paid to my soul from time to time. And as none but himself could bring good out of evil, this

very evil had worked for good to me; for during these fourteen years, on and off, that I have been plagued with this temptation, I have learned more of the inconceivable ocean of iniquity that lay hid in my heart. Temptations, corruptions, and a beloved idol which I could not conquer, because it was dressed up in a religious-like appearance, gradually enticed, entangled, and polluted my heart. Oh! my predominant idol, the sin that so easily beset me, often made me roar to the Lord Jesus that he would exercise his kingly power in subduing it, and removing those heart plagues which stuck so fast to me.

Now the exercise itself was from the Lord, and I have seen the greater part of it accomplished; and that wherein Satan first decoyed me, was my asking for a sign as a light to guide me, that I might see the door that was to let me in. Now in this I erred exceedingly, because I tempted the Devil to tempt me; and as he knew how to find out my constitutional sin, he had his bait that suited it, and raised up a light that suited my inclination. But how soon this light proved to be darkness! and great has the darkness been! Yet I bless the Lord my God that he has loosed this daughter of Abraham, who has been bound these fourteen years. I have also seen the necessity of this sieve of vanity, which is intended to shake and to winnow and to separate the vile from the precious. And what can this sieve of vanity be

but the temptations of Satan, which the Lord makes use of to thresh his corn-floor? And no doubt but Satan desired to have me as he did Simon; and the Lord gave me into his hand; and many useful lessons of instruction I have gained to my comfort, and more of the knowledge of my own heart, than I ever could have gained without it; though the Devil's mind was bent to do me mischief, as it is to torment God's children whom he cannot destroy. The Devil's aim is to blow out the grace of God and the grace of faith from the hearts of God's people, by stirring up their corruptions, enmity, carnal fear, anger, and fill our minds with rebellion, infidelity, blasphemy and shame, which causes us, like Peter, to weep bitterly, and fills our very hearts with grief, while we cry in the midst of it all, 'Lord, thou knowest all things; thou knowest that I love thee.'

Now as the breath of life and the sieve of vanity go together, so the extraordinary deliverances and sweet manifestations of the Holy Spirit of God, called aloud for this sieve of vanity, which I have never seen in use among the congregation of the dead, or what I call carnal professors; but many a child of God has carried it to his grave; and for their sakes I record it, for none but God's children can understand it. But when the Lord had purged Peter, it made him more useful; and the Lord said to him, 'When thou art converted, strengthen thy brethren.'

If there were no vanity in Peter or any of us, there would be no sieve. The incestuous person among the Corinthians, gave himself up to vanity, and Paul gave him up to Satan that he might be sifted till his vanity departed from him; and when his chaff was gone, he was received into Christ's barn-floor again. Instead of a sieve of vanity, John the Baptist calls it a fan, which is in his hand, and by which he will thoroughly purge his floor. But for these poor tossed and purged ones the Lord appears, and takes the prey from the mighty, and delivers the lawful captive, who never forgets the wormwood and the gall; and those who escape this winnowing and purging are not in the fold of Christ, nor on his barn-floor, but are blinded by Satan; and waters of a full cup will be wrung out to them, because their goods are in peace.

The above was concluded in the year 1822.

DECEMBER, 1827.—I am once more induced to take up my pen, and continue to record the Lord's mercies and his care over me, in teaching me by his Spirit, and leading me by his Providences; and also to record my complete deliverance from that cruel piece of exercise with which, for fourteen years, I was deceived by Satan, and bound down to the light which he had raised up. Since my deliverance from this cruel temptation, my God has found out a way to accomplish that part of the exercise which was from

his own Spirit, to my full satisfaction, and tending to promote my temporal happiness and spiritual advancement.

This temptation has taught me more of the cunning craftiness of Satan, as a tempter, than I have learned either before or since. Satan prays for opportunities of tempting. Luke xxii. 31. And as he has much experimental knowledge, acquired by his long continued practice of tempting, though he cannot immediately discern our inward dispositions and thoughts, yet, by an accurate observation of our passions, actions, confessions, and supplications, he can shrewdly guess at them. And though he has not any natural and immediate knowledge of future events, yet by revelation from God, by a thorough consideration of the causes of events, by pondering Scripture predictions, and by prying into the counsels of man, he can form such probable conjectures as are seldom disappointed.

By his extensive knowledge, he accurately discerns what temptations are most likely to prevail with such and such particular persons, and in what time or circumstances it is most proper to apply them; and what instruments, means, motives, and arguments tend the surest to persuade. He terribly oppresses the spirits of such as fall under his power. He entangles us in his temptations before we are aware. He frames his temptations so as to be extremely de-

ceiving. He proposes his temptations in the manner which is best calculated to succeed. He brings us to the object of temptation, and it to us, that it may, as it were, speak and plead for him. He sometimes apes the Spirit of God. He can tempt to good deeds in the language of Scripture, in which he is the least suspected.

In this way I was tempted. My mind was drawn out in meditation on those characters in the Word of God that were strong in faith, looking for those things which God had promised them. This suited the matter of faith that I was exercised with, or rather the temptation which Satan had worked into my heart, and which exactly suited my corruptions. I was delivered in the year 1822.

A year after this, I received a letter from my sister in England, urging me to return to my native land, as her health was very precarious; and as an aged mother who had lived with my sister fourteen years, being ninety-eight years of age, had been bed-ridden two years, she thought it expedient for me to come and take charge of our mother. Now, above twenty years before this occured, I did firmly believe that I should put my hand upon my mother's eyes, as Joseph did on the eyes of Jacob his father. But as to how it was to be brought about, I could only devise that some Providence would, at some time, bring her to America to end her life. But after many years

had elapsed, and no such Providence occurred, and as my attachment to America was very strong, I had given up all hopes of ever seeing her in this world. When I received this letter, I had just got settled in New York, after my removal from Hackensack; and to unsettle myself again, and sacrifice my property to go such a journey, required a 'Thus saith the Lord,' as well as, thus saith my sister, or thus saith my mother.

Now here was new business for me, which I neither looked for nor expected, to know the mind and will of God concerning my leaving America; in view of which, I felt a natural struggle between my affection to my mother and sister, who were the only relations I had in the world, my duty to an aged mother, and a sister who had so many years borne the burden alone, on the one hand, and my attachment to America, which I might be called to leave, as I then thought, forever, on the other. Now, as this was a call in Providence, God first began to open a way in his Providence, which he did by removing those ties that made the land dear to me, even a few beloved Christians to whom my heart was bound, and who were as roots and cords to hold me in America.

A little before this letter reached me, the Lord removed a dear father in Christ; and in him I lost a dear friend, a loving father in Jesus, a wise and able counsellor, a faithful guardian and monitor, a pattern

of piety, watchfulness, and self-denial. One who also had a true knowledge of the spiritual and prophetical meaning of the Word of God. He was a tree full of fruit; and often had my soul feasted under his spiritual labours. But the Lord took him from us unto himself; and what could I do but put my hand upon my mouth, for it was the Lord that did it. He cut down that tree, it could blossom no more; no more fruit could be on that vine; the labour of that olive failed; that field could yield us no more meat, for there was no herd in that stall. But God is the living God, and doeth all things well. After this the Rev. Mr. Bork was removed, who had been very dear to me, with several others whom I much esteemed. Nevertheless, the dear Lord did not leave me comfortless, for he sent us a precious gospel minister, Mr. James Osbourn, of the Baptist connection; and I believe a union was formed which neither time nor eternity will ever dissolve.

This was a pleasant year, notwithstanding my many ups and downs in religion; and often could I say, 'Thou art my portion, O Lord.' I knew I had suffered in the loss of my friends, but realized that in him was my portion, and that by his Providences he was pursuing the greatest end of electing love, for the mortification of my carnal affections, for the strengthening of my faith in himself, for leading me into closer fellowship with himself, and ripening me for an ever-

lasting hereafter. And, in a great measure, I was brought to bless him as a taking, as well as a giving God.

In the Fall of the same year, I had another trial of the same nature. My dear sister Bogart left the city of New York, with a determination never to live in it more, and removed two hundred and fifty miles from the city. This was a sore trial to me, as we had walked together as true yoke-fellows in afflictive Providences, in love and affection, for thirty years. There were circumstances connected with it that made it the greater trial to my mind. Oh! thought I, if the Lord had removed her by death, I should have put my hand upon my mouth; but she has removed herself, and I cannot justify her in taking herself away. But as Noah's dove, that could find no rest for the sole of her foot, and returned to the ark, was taken in by Noah, so my dear Lord Jesus, my spiritual Noah, put out his hand and took me, and taught me what he meant to convey to my mind by the Providence of her removal. That he had continued her to me as long as my heavy trials needed her support; but that he was now about to remove me, and that I needed her support no longer. I was then enabled to give her up to the Lord, to keep her and lead her in all the way in which she was to go; and my heart was dissolved in thankfulness, that he had continued her to me as long as I had any need of her.

I now understood that the Lord in his Providences, was making the way for my return to England. And as the Lord's mind was sufficiently made known to me, I concluded, that as I must make a sacrifice, I might as well do it without delay, and go immediately. This was a presumptuous thought, it being in the month of November,—a very improper time for a female in her youth, her health, and strenth, to cross the Atlantic Ocean; but much more so for me, at the age of fifty-eight, and with my health and strength declined, through the many severe exercises and trials under which I had laboured for so many years.

But a thought came into my mind, that we might misinterpret the Providences of God, in making them the rule of our conduct. This sent me to inquire of the Lord concerning my departure; and the good Lord quieted my mind with these words, 'Ye shall not go out with haste, nor go by flight; for the Lord shall go before you, and the glory of the God of Israel shall be your re-reward.' Upon these words I lived all the winter, and believed the Lord would make a way for me to go, though the Providences closely shut me in. I could not dispose of my property upon any terms, whereby I could save myself a living. This made work for my faith; for plainly did I see that the Lord had shut me in, and he only could let me out. Notwithstanding these things, it was a pleasant winter to me. I enjoyed many sweet visits from

that dear man of God, Mr. Osbourn, under whose sound, orthodox, soul-searching ministry I was privileged to sit. I also felt much of the Lord's goodness in prayer, in making me to delight in it and in himself through it, as my Redeemer. My soul was often melted and transported in viewing him as my portion. Often when I have been burdened with my sinfulness and misery, he has given me new views of his glorious mystery of redemption through Christ; and often when I have prayed for renewed discoveries of his pardoning love, he has intimated to my soul his infinitely kind purpose of love, and made me taste the sweet savour of it. And in asking counsel of him, he has showed me what was necessary for me to know, and hid from me such things as infinite wisdom thought best for me not to know.

Now, in the month of April, I had a great desire, if it was God's will, to go that year, because on the first of May I had to quit my habitation, as I had given up my place. But perceiving that no opening could be made in my temporal concerns, I too hastily concluded it was the will of God that I should stop another year: so I took my place, and arranged my affairs for another year's residence. But on the first of June I received a letter from my sister, urging my immediate return to England, whatever the sacrifice might be, and, at the same time, placing before me prospects which, if realized, would repair every loss.

I was now in a great strait. My property here was bound fast, and could not be loosed. I had a call to England. My mother's condition, and my sister's health required my presence and assistance. Now, as before observed, the Lord had shut me in, and to him I committed my way; for the mind and will of the Lord were the turning point with me. These words were now sweetly and powerfully given to me, 'Return unto thy country and to thy kindred, and I will deal well with thee;' and many other passages that looked to the same thing were continually floating on my mind. But as no way could be made to remove my property, and with the account of Jacob before my eyes, who returned to Canaan to visit his father's family, and was afterwards called to go down into Egypt, I was made to believe that my property was to remain in this land, and that it was the will of God to bring me back again.

I had always been very much afraid of crossing the Atlantic Ocean, because I was of a very bilious habit, and in my youth it had nearly cost me my life; and during all the years of my residence in America, I always thought that nothing could be an inducement for me to venture again. But the Lord removed all fear from my mind; every stumbling block was taken out of my way, and all things made easy. I left my property to the care of one that I could confide in, and the Lord raised me up a suitable person,

who had often crossed the ocean, to go with me, and who was also willing to stop in England until my return. This I looked upon as a special Providence, as well as a token of the Lord's mind, that he would bring me back again.

I let my place, made sale of my furniture, engaged my passage in the ship Brighton, and sailed from America on the first day of July, in the year eighteen hundred and twenty-four.

CHAPTER VI.

Extending from her visit to England, to her return to America, which closes her narrative.

Now, about a week before I left the city, the Rev. Mr. Palmer was on a visit to New York. He said he did not think the Lord would call me to go to England, or that either my mother's or my sister's life was a sufficient inducement for me to leave America, and that the Lord in his Providence, might yet hinder me. This somewhat staggered me, and this ejaculation went from my heart, 'Lord, thy will be done;' when the following Scripture echoed back into my heart again, 'As thou hast testified of me in Jerusalem, so must thou also bear witness at Rome.' The day before I sailed, I was very much harrassed with the enemy of my peace, suggesting that my mother was dead, and her eyes closed tight enough, and that I never should put my hands upon them as I had vainly believed. But the very moment I put my feet into the ship, these words came sweetly into my mind, 'And when he saw the waggons which Joseph had

sent to carry him, the spirit of Jacob, their father, revived.' I turned to my friends, who had accompanied me on board, and said, 'Now I know that I shall go safely to England, and my mother I shall see alive.'

We had not sailed more than five hours before I took the sea-sickness, and very violently did it operate; and it lasted the whole passage, insomuch that I was as helpless as an infant; no one thought I could live. But after a passage of five weeks from New York to Gravesend, I quitted the ship and went on board the steamboat, landed at Greenwick, and on the seventh day of August I embraced my sister, whom I had not seen for more than thirty years. The first question I asked, whilst I hung upon her neck, was, 'Is my mother still alive?' She bowed assent, and Oh! how did my heart rejoice in the faithfulness of God!—for surely I could say, 'Hitherto hath the Lord helped me.'

As I did not arrive at my sister's house until the evening, she thought it would not be proper, on account of my mother's infirm age, to see her until morning. As her nerves were weak, and she in a manner childish, she would not be able to bear the interview. And as natural gratifications are usually more pleasing in the anticipation than in actual enjoyment, so, my mother being weak and infirm, and her faculties being much impaired, I could not enjoy

a conversation with her. She rejoiced that she had the pleasing satisfaction of seeing me before her death, and said, 'Now that you are come, I shall not be here long; I have nothing to desire to live for;—Go you and pray the Lord to take me to himself, for I long to be gone.'

I must here remark, that her health, at this time, was as good as it had been for the two years she had been bed-ridden. Although her faculties were much impaired, and her memory nearly gone, yet she could give a testimony of her interest in her dear Redeemer, and would often mention the time of her coming to the knowledge of her dear Saviour. 'Sixty years ago, she would say, the Lord made himself known to me as a sin-pardoning God; and Oh! how often in that time has he talked with me and walked with me. He is the same unchangeable God. He will not leave me nor forsake me, now in my old age. No. He is my Jesus, he is my all and in all.' This she would repeat a dozen times over, and over again, with great emphasis, and also speak much of the Lord as a faithful and unchangeable God. It was a great satisfaction to my mind, to hear that voice speak again of the faithfulness of that God, whom she had so often recommended to me, and encouraged me to trust.

One morning, as my sister and myself were fixing her in her bed, she said, 'O pray the Lord to take

me to himself, for I am not only a burden to myself, but a burden to you all.' My sister sharply rebuked her, and said,—'You must have patience. You sin against God in having no more patience to wait the Lord's time.' To which she answered, 'I have heard enough of such talk.' Perceiving she was not satisfied with my sister's rebuke, I said to her, 'Mother, patience is God's gift.' To which she immediately answered,—'Yes, child, it comes the same way as faith.'

About fourteen days after I had arrived there, I perceived an alteration in her, and concluded the Lord was about to take her to himself; and so it proved, as she got weaker and weaker until she breathed her last, with her dear head in my hands. On the twenty-seventh day of the same August, just twenty days after I arrived, did I put my hand upon her eyes and see them closed. And yet I could not sorrow, because the Lord had made me glad, in that he had relieved her, and taken her home to himself, as she had been a woman of many trials and sorrows; and also had given me the desire of my heart, which filled me with praise and thanksgiving to the God of my mercies, for bringing me to my native land, just in the nick of time for realizing the accomplishment of the word, in regard to putting my hand upon the eyes of a tender mother and beloved parent.

My sister was a woman who made some appear-

ance in the world, possessed a comfortable property, and had been the stay of the family for many years. And as her station in life had been amongst those who were called genteel, her manners were rather stiff and forbidding, and she could not condescend to things of low degree. Nevertheless, she received and treated me very kindly; and as she had been a member in full communion in Mr. Whitfield's Tabernacle for many years, I felt no restraint in speaking of the Lord's dealings with my soul before her. My present situation I was led to regard as a dangerous one to my poor soul, and the words of the poet were continually on my mind.

> 'More the treacherous calm I dread,
> Than tempests bursting o'er my head.'

Oh! how did I cry to the Lord, to hold me up on this slippery place of ease and worldly enjoyment; for I saw little else before me. And although my sister kept but little company, yet none with the godly; which made me cry continually to the Lord, that he would glorify himself in my obedience. And as to that precious Greenwich Tabernacle, the chamber in which I was conceived, and where I was born again, and where I had anticipated the satisfaction of worshipping, the candlestick was removed out of its place.

For having dissolved union with the Tabernacle in London, they had a stated minister, a man of considerable abilities, who could take the Word of God and hold it up as a general object of faith, but a special object he never specified. My sister thought much of him; she loved and admired him. But she did not hear as I did; for she found food, but I found none. Of course I could not accompany her, which she took in silent sorrow, being disappointed in her expectations of a companion in me. Neither could I find what I called gospel, either in Deptford or Greenwich, which sorely grieved me; and I had not seen a Christian from the time I left America, until two days before my mother's death, when a friend from London, who had long been intimate in the family, and loved my dear mother, called to see my sister; but was in great haste, as he was on a journey. My sister said, 'You must stop a few moments, for my sister is come from America, and she says she has not seen a Christian since she has been in England.'

As my sister had often told me of this friend before, and that he belonged to Mr. Huntington's connection, and as I revere the name of Mr. Huntington, it was with tears of joy that I was introduced to him. My sister invited him and his family to come as quick as possible and converse with me. The third day after my mother's death, they came and brought a

friend belonging to the same connection; and though my mother lay a corpse in the house, I could hold in no longer. God had filled my earthen vessel, and it would have vent, and I did speak of him whom my soul loved. On Thursday, Mr. Cannon came to my mother's funeral, and brought me the following letter:—

The Elder unto my beloved Sister.

'Mercy, love, and peace be multiplied unto thee and thy sister—Amen.'

I send you a few lines to let you know; First, that I rejoiced in our dear Lord Jesus for this, that he has a few that love him in heart and soul, even in America, as well as in England. It is great consolation to me, even in this low estate of the Sardian church at this time, that our blessed and adorable Lord Jesus has some few of his elect whose souls are kept by the mighty power and love of God in communion with Christ Jesus.

Secondly. Although I was rather unwilling to come to Greenwich last Sunday, yet through the pressing invitation of Mr. Cannon, and his unbounded love and kindness towards me in time of need, I was forced to comply, and blessed the Lord for this, 'that it is not in man to direct, for the steps of a man are ordered by the Lord.'

Thirdly. I do not think that I have had three such agreeable hours in spiritual and christian conversation for a long, yea, long time past; for there are but a few whose souls and tongues have the annointing oil on them.

When you spoke so lovingly and so affectionately of the Lord Jesus, my whole soul caught the flame, and could I have retired for a time, I should have been like Mary. John xi. 2. Luke vii. 38. After this feast, for indeed it is a glorious feast when our blessed Emmanuel is eating his honey-comb with his honey, and drinking his wine with his milk, and causing us to drink abundantly of his wine with him. Bless his dear and precious name, he does come into his gardens. And that in this time state, there is a time of embracing, and a time of feasting and dancing. Jere'h. xxxi. 4.

After this enjoyment of your very agreeable company, when I left you, a trial of my patience came, for I was in much pain in my face and teeth all the way home, and had a restless night, and on the Monday so ill with my old disorder, a nervous fever, that I was not able to stay up but a little while all the day. Blessed be my precious Physician, he has healed me again; even this is a token of his love. Rev. iii. 19. Hezekiah and Lazarus were both in sickness.

It is not my intention to write a long letter at this

time, for I trust to come unto you, and to speak face to face, if it please our Emmanuel.

I thank you for your kind and free conversation last Sunday, and also for your kind invitation to come to your house.

Friday morning I went to hear the venerable servant of the Lord Jesus Christ. Text, Isaiah lvi. 7.—'Even them will I bring to my holy mountain,' &c., &c. Truly I can say I was annointed with fresh oil. I hope my friend will some Tuesday hear him. I should be glad to meet you any Tuesday morning at my beloved friend's house, Mr. Cannon, for to go with me.

And now may the best of all blessings dwell with you and your sister in life and death, and to all eternity.

In the best of all bonds, I remain,

JEDEDIAH,* *alias* PETER FORD,

2 Tenbury Place,
Jamaica Place,

Sept. 2, 1824. *Limehouse.*

P. S.—Wednesday morning, half-past four, while I was dressing, came these words:—

Numbers x. 10.—'In the day of your gladness, and

* Jedediah,—that is, beloved of the Lord,—my new name and honourable title given to me by my God.

in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifice of your peace offering, that they may be for a MEMORIAL before your God: I am the Lord your God.'

I shall leave it to you to think what use I made of this Scripture, and to your meditation on it.

I am very fond of receiving a new gold ring at the beginning of every month from my Father. The motto in this month is the following:—

Joel ii. 21.—'Fear not, O land; be glad and rejoice, for the Lord will do great things.'

Exodus xiv. 13.—'Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day.'

Now this ring, by the blessing of God, I intend to wear all of this month, if it pleases the Lord I shall live.

Being set at liberty by the death of my dear mother, I made a visit to London, and went to Providence Chapel and heard Mr. Beman; but being hard of hearing, I did not get the satisfaction which otherwise I might have had. Yet my heart was enlivened with the pleasing view of the wonderful Providences

of God, in bringing me to worship in the very house where his dear servant had laboured, whose writings had so often refreshed my soul while in America, and where I was now hearing the same gospel. This drew out my heart in praise and thankfulness to Almighty God, and I could say with Jacob, 'I am not worthy of the least of the mercies, and of all the truth which thou hast shown unto thy servant.' I was enabled to plead with God the absolute promises of Christ and salvation through him; fervently to cry to him for his Spirit to teach, lead, strengthen, and uphold me; and believed he would never leave nor forsake me. Indeed the Holy Spirit of life and light in Christ Jesus, sweetly and powerfully entered into my soul, filling it with a marvellous satisfying joy and delight in himself, and also in his people; and that vehement desire that he would glorify himself in my obedience, stuck close to me and abode with me.

I then became acquainted with many of the godly that were members with Mr. Huntington, that pious servant of Christ,—Mr. Keyt, Mr. Whistle, with many others, who received me into their hearts as a christian; and the union that my soul felt to them is what my pen cannot describe. When I returned to Blackheath, full of joy in the Holy Ghost, I told my sister how many Christians I had found, and also how they had embraced me. She answered, 'Take care, they will by and by get jealous of you, and then they

will treat you with indifference; which prophecy was fulfilled in herself from that hour.

Mr. Keyt had put into my hands some writings, in which he had recorded some of the dealings of God with his soul, and also of his being brought into gospel liberty. To my great satisfaction I read them, and sent them back again to him, with a letter of approbation, to which I received the following answer:—

Monday, 4th October, 1824.

The kind, instructive, and comprehensive epistle of my sister in Christ Jesus, I duly received, and view it as an act of condescension, that you should take knowledge of such a poor stranger. I esteem it as no small mercy, that by the grace of God I am in a measure enabled to see eye to eye with you in the truths you have advanced.

It is, indeed, my dear friend, a great and blessed privilege 'to be permitted to look into the perfect law of liberty.' No human learning, no man in his first-born state, can ever discover the wisdom of God in the mystery of Redeeming Love; for unless a man is divinely illuminated by the Holy Spirit of Truth, and made a partaker of the faith of the operation of God, he can never discern the things of his kingdom, for Christ hath declared that it was the good pleasure of the Father to hide these things from the wise and

prudent, and to reveal them unto babes in grace. The disciples of our Lord who followed him in the days of his flesh, and whom he ordained Apostles, had but little light at first into the heavenly truths that fell from his holy lips, though he told them plainly that 'many prophets and kings had desired to see the things which they saw, and to hear the things which they heard.' But when the day of Pentecost was fully come, then came perfect light, liberty, and joy, because the Gospel is the dispensation of the Spirit; and from that day to this, all the elect of God, according to their measure, have experienced that the kingdom of God stands not in word or in the letter of Scripture, but in power, in righteousness, peace, and joy in the Holy Ghost.

Your description of the preacher and his heads of discourse, is an exact portrait of most of the preachers of the present day, or rather night; for according to the little light I am favoured with, I consider that we are near the end of the Sardis Church state, to whom Christ saith, 'I know thy works, that thou hast a name that thou livest, *and art dead.*" This charge appears applicable to the present period, nevertheless, our Lord Jesus Christ hath a Living Church in this declining day—a cluster with a blessing in it that shall not be destroyed—a few names even in Sardis that have not defiled their garments; these, He hath said, shall walk with him in white, and these he ac-

counts worthy, though by the world and carnal professors, they are counted as the off-scouring of all things.

This, my dear friend, is a day of rebuke and blasphemy, in which every error abounds; while the bulk of those who profess and call themselves Christians, are resting short of the kingdom of God, and ignorant of that experience that worketh hope, and which is attended with the love of God shed abroad in the heart by the Holy Ghost.

The saints of God in the present day, as it respects the public means of grace, are low in a low place, somewhat like the myrtle trees the prophet saw in the bottom, (Zech. i. 9.); and answerable to this the Lord declareth by Zephaniah respecting the low state of the Church in his day,—'I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.' These tried and afflicted ones are kept alive in the days of spiritual famine—they find their way to the throne of grace in secret, pour out their sorrows and complaints, and oft-times, like poor Hannah, come away with their countenance no more sad.

They likewise, at seasons, find fellowship one with another, and under the blessed Spirit's influence, strengthen each other's hands, and comfort one another in the midst of present tribulations, with the heavenly prospect that lies before them, when the days of

their mourning shall be ended;—when there shall be no more 'a pricking brier, or a grieving thorn,' to wound their peace—no more a tempting Devil to conflict with—no more a body of sin and death to afflict their happy spirits—no more tribulatory or perplexing Providences to bow them down, for then sorrow and sighing will be forever fled away, and there will then be no more curse.

I have sent these few lines by way of acknowledging your kind favour, as other things are calling for my attention, I have not time to enlarge—but as I have the offer of a conveyance to Deptford on Wednesday morning, if kind Providence makes the way open, I feel a desire to spend an hour or two at your tent, but if the weather prove unfavourable, I dare not venture so far, as my health is but middling, and my tabernacle very feeble.

Please to present my kind regards to your sister, of whom I have a slight knowledge, and hope she is a sister in the faith, and if she is so indeed, you are walking in the fear of the Lord, and in the comforts of the Holy Ghost, and as fellow-heirs of the grace of life, will be fellow-helpers of each other's joy in the Lord. It is recorded in Scripture of a certain little family, that 'Jesus loved Martha, and her sister, and Lazarus;' and though Martha was often cumbered about much serving, while Mary sat at Jesus' feet,—yet though she was mildly rebuked for her careful-

ness, yet, in the above verse, she stands first in the list of this beloved family, and we know that these rebukes and chastenings are true tokens of the dear Redeemer's love.

As this is written in haste, you must forgive all my blunders, and believe me to be, in sincerity and truth,

Your affectionate, though unworthy
Brother, in the Lord,
JOHN KEYT.

76 *High Street, Shadwell.*

As my sister lived very retired, and kept little company, of course she could not feel pleased to have her house often visited by my friends, which bowed down my spirits, as I could not live without converse with his people. However, according to appointment, as made in the preceding letter, he came, and my sister treated him with much hospitality; and although my harp was upon the willows, I entertained him with what the Lord had done for my soul, both in Providence and grace.

In the course of the conversation, he said, 'I know a great many people who would be glad to get hold of you.' To which I answered, 'Ah! Mr. Keyt, and I would be glad to see them; but if I keep my sister's favour, her house must be my prison, which almost breaks my heart.' After a short silence, he turned to me and said, 'Sit still, my daughter, for the

man Christ Jesus will not be at rest, until he has brought you out; for he has not brought you here to hide you under a bushel. These words from his lips sunk as lead into my heart; and many cries and groans did I send to the Lord to deliver me out of that prison house; and notwithstanding all the sufferings I endured in crossing the Atlantic, I was made willing to cross it again in the Brighton, which was to sail from London July 1st, 1825, if the pillar and cloud went but before me.

Now, as before observed, there was no preaching which I could sit under, and no christians that knew me unless I went to London, which I could not very often do. And at this time my heart was all on fire with love to his people. I cried night and day to the Lord to raise up some christian friends to sweeten my way; for next to himself, were his people, and if I was debarred from converse with them, my life was embittered to me. I remember one Sabbath afternoon, I was sitting with my sister in the parlor; my heart was cast down within me, and my countenance was very sad. She said, 'What makes you so gloomy and so unhappy? Cannot you make yourself comfortable in your sister's house?' I burst into a flood of tears, and said, 'Comfortable, my sister? The whole world can give me no comfort, if I am debarred from converse with the people of God; for next to himself are his people to me.' She said, 'I think it

becomes you to be content, since God in his Providence has removed you from them, and not murmur against God as you do.' 'My dear sister,' I said, 'God's people are no stoicks: I do not murmur, but I feel my loss: and it is grief that oppresses me.' 'Well,' said she, 'wait God's time; you have not been here long enough for them to know you.' 'Ah! my dear sister, I never expect to find God's tempted and tried people in your sphere; I must find them among the poor and despised of the world, and them you will not let me go among, to seek them out; and they can never take the liberty to come to me.' 'Well,' said she, 'there is a chapel in King street, Deptford; the late Mr. Burgess was their pastor; he died just before you arrived; they have not had any minister since. Mr. Huntington built the chapel, it is in his connection. If you have a mind to go and see if there is any service, I will send the servant with you to show you the place.'

I went and found the chapel open. Who the minister was, at that time, I did not know; but his text and subject suited me at that time. I kept to the place, whenever it was open, and many a time did I think he was God's messenger to me, because he would go over those scriptures in public, which God had given me in private, which was a confirmation that the Lord was with me. I still entreated the Lord to let me out of prison, and open a way for my

return to America in the Brighton, and also to raise me up a female friend to sweeten my way whilst I remained there, that understood something of the path in which the Lord had led me. He heard my prayer, and raised me up a female friend, every way suitable to my wishes, and to whom I was much attached.

Now from this time, my heart began to be divided. England became every day increasingly dear to me; for the more of his people I got acquainted with, the stronger my ties to my native land became. But not having brought my property with me, and if I had, it being not sufficient to support me in England, I became involved in a snare, and a door was opened for that arch enemy, Satan, to come in with his temptations. First, he began to undermine all my exercises in regard to my return to America, and very artfully presented a way in which the Lord could open a door for my support in England, very congenial to my desires; and so religiously did he present it, that I had no suspicion of it. I fell in with it, and when I told it to my Christian friends, they all fell in with it too, and no one suspected it was a temptation. I wrote to America to have my property sent to England, though I knew the Lord had detained it, as a pledge for my return. However it could not be obtained; for the Lord remained unchangeable in his purpose, though I changed in mine.

Now my mind became confused, perplexed, and disturbed on account of this exercise, as I could not discern it, at that time, to be a temptation; which filled me with dejection and sorrow of heart. And as my countenance always is the index of my mind, I could not look cheerful. This worked on my sister's depravity; she said I was of a fretful, miserable, and unhappy disposition. Satan was no idle spectator; he took advantage of my sorrow, and raised up her enmity against me to such a pitch, that she could scarcely bear me in her sight. This added to my sorrow; and as she had never been led in the way of those ups and downs, that my soul had experienced, she could not enter into my sorrows nor my joys, for she knew of no changes. But the change in her countenance towards me, made my prison very uneasy, and my life very unhappy; which made me cry earnestly to the Lord for deliverance out of it; and if it was not His will to support me in England, to make an open door for my return in the Brighton.

It was now the Spring of the year; and the agitation of my sister's mind, brought on an inflammation, a disorder she was much subject to, which compelled her to go to a watering place for the recovery of her health. I agreed, as it was my duty, to take charge of the house. She went in the beginning of June, and did not return until the latter end of July. Thus

the Providences, instead of opening the door, brought forth another bar to keep me there, so that I could not return in the Brighton, which sailed on the first of July. This Providence strengthened the temptation that I should be provided for in England.

All this while, I worshipped in Ebenezer Chapel; —and although the minister was not after my own heart, yet he was the best I could find in those parts; and as the Lord had made him his messenger to confirm me in many passages of Scripture which I had before in private, I had a desire to see him. And as I was now left the head of the house, I took the liberty of writing to him, requesting him to call on me. The following was the answer I received:

1*st July*, 1825.

MADAM:—Your letter came safe to hand, and I learn from it three things that please me. First, that you are a stranger at Ebenezer Chapel. Secondly, that the Lord has been leading you in a dark and trying path. Thirdly, that He has been graciously pleased to make me an instrument to describe your path, and to encourage you in it.

You say you are unknown in Ebenezer Chapel. I am almost a stranger there; and it appears a most mysterious Providence that I should have been led to that people. Had you belonged to them, I should not have been so satisfied with your testimony, as it

might have been under the influence of a party spirit, as, unhappily, there has been a division there.

You have described the path that the Lord has been leading me in for many years,—'In the furnace of affliction and in hope of the promise.' I have known many in the same path, who have come into contact with me.

You speak decidedly in reference to the Lord's blessing my message to your soul. For this I desire to be humble and thankful; and I am anxious for an interview with you—but it will not be on a Sabbath afternoon, as I have to preach every afternoon on the other side the water—but the first Tuesday evening I come to Deptford, I will call at your house and spend an hour or two before the services.

I cannot help repeating that it excites surprise in my mind, with a mixture of pleasure, at your statement, that you are a stranger at Ebenezer Chapel.—Have you never worshipped there before? Are you not acquainted with the people? When and where did the Lord first meet with you? Was it under Mr. Huntingdon's ministry, or any one else? But these are questions that I can receive an answer to when I see you. Perhaps you are one of the Lord's hidden ones, who have had but little connection with his people.

Though unknown,

I remain your's truly,

JAS. KIRKNESS.

According to his promise, he called about an hour before the service, and in the course of the conversation, he asked me this question,—'What was the opinion of the godly in America, as to what state of the Church would next commence.' I answered,—'Our time is too short to enter upon the subject, as the time for your going into the Chapel is just expired.' After his departure, my mind was very much exercised with the question he asked me. I never had that question put to me before; and this Scripture was much on my mind, 'Be ready always to give to every man that asketh you, a reason of the hope that is in you.' Also these words, which I had in America, 'As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome,' came with great power to my mind. These words I had not thought of for months.

This induced me to sit down and write him the following letter:

Dear Sir,—Grace and peace be multipled unto thee. When you were last at my house, if you remember, you asked me what was the opinion of the godly in America, as to what state of the Church would next commence. I replied in words to this effect,—'Our time is too short to enter upon the subject.' But reconsidering the question, and knowing that your time is so taken up, that I cannot obtain an

interview with you long enough, to inform you what God has done for my soul, without entering into the state of the Church. Although I am free to confess, she lays very near to my heart: and I am never more in my element, than when I am thinking of her, talking of her, and praying for her. And as I feel a going out of heart to you, I thought I would write to you, as near as I could take it up, what is the opinion of the truly godly in America; though, at the same time, I feel confident it will never be received in England, it being somewhat different from all authors and commentators, and all who have either spoken or written on the subject.

In revelations, chap. xii. v. 6, it reads thus, 'And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand, two hundred and three score days.' The time here specified, is generally considered to be 1260 years.

In Matthew, chap. xxiv. v. 29, it reads thus, 'Immediately after the tribulation of those days,' referring to the destruction of Jerusalem, which the foregoing verses had treated on; but here begins another prophecy, 'Shall the sun be darkened, and the moon shall not give her light.' Darkened by the rise of Antichrist, which 'mystery of iniquity,' saith the Apostle, 'doth already work;' so that the Church could not give her light, as the moon derives all her

light from the sun. A wilderness state is a desolate state, a tempted state, an afflicted state, a persecuted state, a lost state, all intimated by the witnesses wearing sack-cloth.

Now of all the states the church is in, none so awful as her lost state; being lost to all her Apostolic purity. God said unto Moses, when he built the tabernacle in the wilderness, 'See, that thou make all things according to the pattern showed to thee in the mount.' And our blessed Jesus, who preached as never man preached, gave the pattern for his gospel Church to follow, in the mount also. But where is she now? Where is a christian to be found that obeys the gospel? I know not one; and am bold to say, not one can be found. Now the godly in America believe that the time is near at hand, wherein God will again restore this Church of his, in the Western world. 'For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be.' They say this light that cometh out of the East, is Christ; and as the Eastern world was first lightened with this glorious light, which has lighted all the nations of the earth, so the Western world must be the place for the Son of Man to come, and deliver his spouse out of her wilderness state, to prepare her and adorn her as a bride is adorned for her husband. Also, that

America is the only nation on earth which is prepared for such an event.

* * * * * * * *

The Church of Christ lays buried in the rubbish of Antichrist, defiled with every abomination which God hates,—the riches of the world, the honours of the world, the fashion of the world, and the pleasures of the world, from all which, she must go out to meet the Bridegroom when the midnight cry awakes her. These, sir, are some of the things that make her lamp so dark, that it cannot give light, until these things are trimmed off. And then she will shine as the sun in the kingdom of her Father.

In the 13th chapter of Matthew, our Lord in a parable says, He sowed good seed in his field, but the enemy came and sowed tares amongst the wheat. These tares are false ministers, which go in this dark day for the ministers of Christ. By their grinding at the mill, it is said, 'The one shall be taken, and the other left.'

Now every minister when studying and preparing for public worship, let him be false or true, is grinding either wheat or chaff, as the miller grinds the wheat for our temporal bread. Now in the time of harvest, he will gather first these tares, and bind them in bundles to burn them; for he shall gather out of his kingdom all that do iniquity. We are also in-

formed, it shall be a sudden thing, as it was in the days of Noah and of Lot.

In Micah, chap. vii. v. 15, it reads thus, "According to the days of thy coming out of Egypt, will I show unto him a marvellous thing.' So it reads in the Hebrew. What he showed his people when he delivered them out of Egypt, was his passing by at midnight, and cutting off all the first-born.

Now, sir, when God shall pass by typical Egypt, and cut off all the first-born of hypocrites, it will raise a bitter cry, and the remnant will be affrighted, and give glory to God, that they were not bound in the bundles.

Now, sir, take notice, the wicked are taken away and the righteous left behind to shine as the sun in the kingdom of their Father. And all this is done by angels. But in the judgment day, the Lord himself shall descend from heaven with a shout, and the dead will arise, for he will bring his saints with him, to receive their bodies; and the righteous shall mount up with him in the clouds to meet the Lord in the air, and the wicked shall be left to be consumed with the earth.

Now, sir, this is an answer to your question; this is the state of the Church for which the truly godly in America, are praying, longing, and wrestling; for God to bind these tares in bundles, which will be the occasion of the midnight cry, 'Behold, the Bride-

groom cometh; go ye out to meet him.' And in going out from these things, with which, for one thousand two hundred and sixty years, she has so much defiled herself and dishonoured her Head Christ, her Lord will meet her, and take off her sack-cloth, her mourning weeds, and the yoke of Antichrist from her neck, and will give her her ornaments, and her bracelets, and her liberty, and her joy, that she had with him in the day of her espousals. When this shall take place, that nation will be born at once, or in a day, and all nations shall flow unto it. Christ will reign for ever and ever, and his ministers shall be kings and priests, and his people shall be princes in all the earth. His precious word will be the law of all lands. Zion will then be established on the tops of the mountains, and exalted above the hills, or secular powers, and all nations shall flow unto it. The gospel shall also be preached in purity, and run through the whole earth; and nation after nation shall be born in a day, until the knowledge of God shall cover the earth as the waters do the sea. How long this Church state is to continue, I am not able to inform you; but of this we are assured, it will continue unto the end of the gospel dispensation, and until every elect soul shall be called in, both Jew and Gentile: and they that are ready shall go in unto the marriage. Then the gospel door is shut; no admittance shall be given to the foolish virgins, who

had all this time been trimming their lamps with the wise. This will be the commencement of the destruction of Gog and Magog, or rather the destruction of Jerusalem's enemies; (this you find in Zechariah, chap. xiv., beginning with v. 12,) till there is not a sinner on the face of the earth. Then begins the millennium or thousand year's reign, which may be called the Sabbath of the Lord; the new Jerusalem with the tree of life in the midst thereof,—alluding to the garden of Eden, and signifying that as the world began with a Paradise, it shall end with a Paradise, when sin and Satan have done their worst.

It is said, 'the dead in Christ shall rise first;" that is, a thousand years before the wicked; but not out of their graves, for that does not constitute the first resurrection, for it is said, 'the rest of the dead lived not again until the thousand years were finished;" neither do we read of the Lord's coming twice in the clouds to judgment. No. No. The first resurrection is when the Gospel door is shut, and the bride has made herself ready to go in unto the marriage. Then she receives her penny first, which is redemption of soul and body, the full wages that God has ever promised, from his first sending out early in the morning to hire labourers into his vineyard, which looks as far back as the Antediluvian world. The

curse now being taken from the earth, the sins of the fathers shall no more be visited upon the children, but God will have mercy upon thousands of them that love him and keep his commandments. But now being conceived in sin and brought forth in iniquity, we cannot love God until the curse be taken off the earth or we born again.

It is also said, that after this heaven on earth, which will equal glory, that Satan shall be loosed for a little season. But what God calls little, I am not able to say, as one day, with the Lord, is as a thousand years, and a thousand years as one day. But we know, by awful experience, the dreadful work he made with our first parents in Paradise, and need not be at a loss to believe the poison he is capable of injecting into the minds of those holy people, who cannot be more holy or more heavenly than our first parents.

This will be the means of raising up another Gog and Magog army; which will bring on the final consummation of all things,—the general judgment,—when the dead shall arise, and those saints who have lain seven thousand years in the dust, shall have but their penny, though they had borne all the burden and heat of the day, which is a body of sin to contend with, whilst in this life; while those who were called at the eleventh hour, when the curse is taken from the earth, had their penny also, and were made

equal with the first. So the first shall be last, and the last first.

Now, my dear sir, I have been as particular as I could, in answering your question. And if it should not meet your approbation, I hope it will not prevent our union of spirit in doctrine and experimental religion. As it never was my intention even to talk of these things in England, much less to write about them, so I hope they will lay between us, and go no farther.

I am a saved sinner, and a
lover of the church of Christ,
ANN FRADGLY.

When my sister returned, she came in the same spirit of enmity towards me in which she left; although I had tried my best to please her for once in my life. Her unpleasant looks and distant behaviour almost broke my heart, preyed upon my spirits, and very ill I was. I thought I would go to London to my dear friend, Mr. Cannon, that being a while with my Christian friends might change the scene. Mr. Cannon and Mr. Keyt offered me an asylum in their houses, that I might not go back again.

But as I could not view myself as in my duty, in running away from trials, without a 'Thus saith the Lord,' I declined their proposal until I had made it a matter of prayer; which I did, and in a sweet, sooth-

ing, loving voice did he answer me in these words,—'Return to thy mistress, and submit thyself under her hands;' 'For the rod of the wicked shall not rest upon the lot of the righteous.' Gen. xvi. 9. Psalm cxxv. 3. This was enough. I was fully satisfied it was my duty to return and submit myself to her, and earnestly did I pray to the Lord to give me submission, and make me as a worm under her feet. On my way home, I called on my female friend, who knew my trials in this respect. She said, 'My dearest friend, it is not possible you can be comfortable any longer with your sister. I was there last evening; her enmity towards you is so great, that she could not bear your name mentioned without the greatest agitation.' I said, 'God has bid me go and submit myself to her, and whatever the consequences that attend my obedience to his word, may be, I leave him to answer.'

I returned home, and found it as my friend had informed me. I was still very unwell; yet night and day I cried to the Lord for submission, and pleaded the promise, that the rod of the wicked should not rest on the lot of the righteous. And here I have not words to express the condescension and compassion of my Saviour, who gave me a sight of his compassionate heart, yearning, as it were, over his afflicted hand-maiden; as my cries and groans had entered into his heart, and he could hide himself no longer.

This broke my heart all to pieces. My head was as waters, and my eyes a fountain of tears. This view of my Saviour's tenderness lasted two days and two nights. I then knew that he was near to help me, and so he was; for on the third day, the never to be forgotten first day of October, 1825, my sister's countenance was changed towards me; she became affable, kind, and familiar to me. She was as if she were another sister, and not the same that I had lived with twelve months past.

When this wonderful change took place, I knew not how to behave myself. I felt like one taken out of a fire, and put in a cool place. My heart ran out of me with gratitude to God, crying all the day long, 'Lord, it is enough, it is enough!' How long it would last, I was not then able to say; but it was for me to enjoy, which I did until the latter end of March.

Her house was now no longer a prison to me. I had no restraint before her. I could visit my Christian friends with freedom, and she several times opened her house for them with much pleasantness and hospitality. Oh! this was a sweet time, with nothing to mar my peace with my God. I had peace and pleasantness in my dwelling. Every morning I went into her presence and found her the same. My heart overflowed with gratitude to my God, that he had turned my captivity. This scripture sweetly and

lovingly followed me, 'The meek will he guide in judgment.'

And as to the temptation I had been exercised with concerning my support in England, it had entirely left me, for I had no will of my own; it became a matter of indifference to me whether England or America were my home; and as to the support I had been looking for, I laid it down at his feet, with a

> 'Good if he gives, supremely good,
> Nor less when he denies.'

Now, as before observed, I worshipped at Ebenezer Chapel, and had several conversations with the minister. I had strong suspicions in my mind that the root of the matter was not in him; and when at a throne of grace I was the more confirmed; but when I heard him speak or preach, as he would say many things very much to the purpose, I was perplexed. He was not wanting in the speech but in the power. But when I reflected that the only benefit he had been to me, was in bringing forward those Scriptures the Lord had exercised me with, when alone with himself; and that he never had entered into the secret closet of my heart, and that he never had been led in the way in which the Lord had guided my feet, my suspicions became very strong that the root of the matter was not in him. Besides, the

place became very uncomfortable to me, and every time I entered the chapel, these words passed through my mind,—'To see the nakedness of the land are ye come.'

This made work for me at a throne of grace. I entreated the Lord not to let me be as one that turneth aside by the flocks of his companions, but that he would lead me to those pastures where he fed his sheep. As the late minister of the Chapel was a Christian, I had no doubt in my mind, but there were many Christians in the Congregation. But as a division had taken place, I could not decide, as I was a stranger, whether the wheat was sifted from the chaff, or the chaff had come out and left the wheat, for I had no acquaintance with the people. I had this passage of Scripture given me,—'If a son ask of his father bread, will he give him a stone? Or if he ask of him a fish, will he give him a serpent?' This Scripture conveyed this meaning to me:—I was asking for a Gospel minister, a fish caught in the Gospel net, and he would not give me a serpent, the seed of Satan, instead of the seed of God.

My sister knew how my mind was harassed, and that I was in a great strait. She said she would take and introduce me to Mrs. Burgess, the widow of the late pastor, as it was at her house that the people met. We called upon Mrs. B., and I asked permission to come and worship at her house. The follow-

ing Sabbath I went; and, having no minister, according to their usual custom, when such was the case, they read one of Mr. Huntington's sermons. But how shall I describe the sensations of my mind! The solemnity of the countenances of the people and their Christian behaviour struck me with wonder. One spirit seemed to animate the whole; and when prayer was offered up before and after the reading of the sermon, by those members who were called upon, my heart was turned inside out; they went all over the way in which the Lord had led me. 'O Lord,' cried I, 'these people are my people; these people know thy dealings with my heart by their own.' It was evident that one Spirit had taught us. I came home with a determination not to attend the other place when this was open.

On the next Sabbath I attended again; Mr. Hawkins was to preach, which he did from these words,—'They shall speak of the glorious majesty of thy kingdom, and talk of thy power.' He first showed the way and manner in which a poor sinner was saved, and how the kingdom of glory was set up in every new born soul; and the power of the kingdom in opening their mouths to speak of it, and of the power of it upon their hearts; and when he went over the many things they talked about, of which they were compelled to speak, (as out of the abundance of the heart the mouth speaketh,) had he been personally

acquainted with me, and heard my conversation all my life long, he could not have taken me up more to the point. Oh! thought I, if you are in the road to heaven, as I must believe you are, if I believe the word of God, I shall go to heaven too. Oh! what a sweet watering time did the Lord give my soul that day! My calling and election were made sure to me: my cup ran over. Surely it was one of the days of the Son of Man to my soul; and I had not experienced the like during my stay in England.

When I came out of the place, some of the brethren came up to me, and asked me if I was the American lady; I bowed assent. To which they answered, that they knew me, though they had never seen me before; that they had heard me spoken of in Providence Chapel, and gave me the right hand of fellowship.

Now the union I had to these people, and still have, my pen cannot describe. The watering my soul got that day, continued all night, so that I watered my couch with my tears; but they were tears of joy. I arose in the morning in the same sweet frame of spirit. Now these words were most sweetly and powerfully given to me,—'I will instruct thee and teach thee in the way that thou shalt go: I will guide thee with mine eye. Be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they

should come near unto thee.' The dear Lord had indeed led me to a pasture where he fed his sheep, and where he fed my soul; and I did earnestly entreat the Lord to hold me in with bit and bridle, rather than that I should turn aside by the flocks of his companions again. Then was this word given to me, 'Let her breasts satisfy thee at all times.' I was obedient to the heavenly vision; for during my stay in England, I sought no other pasture to feed in; and though they seldom had a minister, but read Mr. Huntington's works, yet by experience I could say, that 'better is a morsel in quietness, than a house full of sacrifices with strife;' for the peace of God was there. Many profitable hours did I spend with these people in private converse. Oh! these were golden days; Christ was very precious to my soul.. I did not desire life, nor the things of life, whatever they were, any farther than I might glorify and enjoy Christ in them, for he was my life. And I had no doubt, but that when he should appear, I should appear with him in glory; for I could say with the Apostle, 'For me to live is Christ.' I lived upon him in every duty, for he was my all and in all. He was all my righteousness and all my strength. His spirit, his grace, his life, his death, his ascension and intercession, his peace, and his presence, were all and in all to me.

These golden days lasted till March, 1826, and being introduced among so many of the truly godly,

and my heart being so knit to them in sweet union of the Spirit, my prospect of leaving England on the first of May, was a great trial to my mind; and as my sister was so pleasant, and my Christian friends earnestly solicited it, I had almost concluded to stay in England another year. This also made work for prayer, but I got no answer. I told the Lord, if it was not his will I should stay in England, I was willing to leave it at the sacrifice of every thing in it that was dear to me, and to put my life into his hands, to carry me safe over the Atlantic ocean, or drop me in the sea. But I got no answer, farther than that the Lord was disturbing my nest; for my sister's countenance was not towards me as it had been for upwards of six months.

The stronger my desires were to stop in England, the more unpleasant was she to me. I began to pack up my things for my departure, and very unfriendly did she behave to me. This threw my mind into terrible confusion, as I could see no opening for me to go, and I was so shut up there, that I could not stay. And as I had committed my way to the Lord, and could perceive no answer, I began to think my exercises were wrong, or that I did not know my dear Jesus in his way of walking towards me, as I formerly did; and, like the disciples, suspected he was a Spirit, and was afraid of him. And being disappointed in coming out in the Brighton, I could not under-

stand the Lord's meaning, but prayed earnestly that he would make me understand. Besides this, Satan was continually upbraiding me for yielding to his temptation, as to my being provided for in England. Although I was frequently laying the matter before the Lord, yet I met with no sensible deliverance, but was relieved by this word, which answered my enemy, 'The Lord knoweth how to deliver the godly out of temptation.'

It is a common thing for Satan, when I am under dark clouds in Providence, to take up his temptations to which I have become a prey, as a rod in his hands, or, as sometimes I have thought, as a club-stick to beat me with. However I was very urgent for an answer, as my situation at this time was very unpleasant. And as the Lord had always disturbed my nest, previous to removing me, and I could not now understand his voice, he spake to me out of the whirlwind; which he permitted Satan to raise, by entering as a lying spirit into the mouth of the servant girl, and moving her to lie about my sister, and stirring up all the corruptions of my heart to believe the lie. This threw me into a great agitation, so that I knew not how to contain myself. But calling the girl before my sister, it was proved to be false. And to my sister's credit I speak it, she behaved herself with calmness and quietness, and to my shame, I was all agitation and confusion. I begged of the Lord to still my

nerves and quiet my mind, and answer me no more with a whirlwind of Satan's raising, for that I could not stand.

Shortly after this, my sister entered into a religious conversation with me. She told me of many promises God had given her, that he would deliver her from her enemy, (meaning me,) and that the mouth of them that speak lies shall be stopped, together with many such Scriptures. When she first began the conversation, I was not only astonished, but glad, as I had never before heard her speak of any promises that she had ever received, during the whole two years I had been with her; so that this language was quite new to me. I retired to my room, but apparently as destitute of spiritual life, as a corpse is of natural life. Oh! thought I, if she is a Christian, and this is the language of a Christian, we are not in one road; as I was sure we were not, as we never had agreed in spiritual exercises, but in the doctrines of grace we could go hand in hand. I tried to pray, but I could not; for my soul dwelt in silence. I felt like one dead, without the least spiritual sense; for sore-broken was my soul in the place of dragons. I could only bemoan my condition with inexpressible agonies of spirit, and said, 'I can call thee my Lord no more, till thou turn again and convince me that I have an interest in that dear name of thine.

Oh! draw forth thy bowels of redeeming love towards me.'

After a sleepless night, I arose the next morning, but with no sense nor feeling of any life in my soul, no more than if I never had any. Only these words suited my case, 'The wicked have drawn out the sword, and have bent their bow to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bow shall be broken.' Oh! but this day was as terrible to me as the night. I could neither eat nor drink, and scarcely speak for anguish of spirit. My sister was alarmed, and would have sent for a physician, not suspecting it was herself that had drawn the sword and cut me down, leaving a wound which none but God could heal. And glad enough was I, that she had no suspicion it was a spiritual disease.

Now, strange to tell,—though she had told me of the many promises which she had for her deliverance from me, but the night before, and her behaviour to me, convinced me that I was the burden of her mind, and the only trouble that oppressed her, yet she made a proposal to me to continue with her, and to give up all thoughts of coming to America. While she was explaining her proposal, these words were borne in upon me,—'O, my Lord, give her the living child, and in no wise slay it,' 1 Kings, iii. 26. This Scrip-

ture, and the power that attended it, brought me to consider that she had taken my living child out of my bosom, and laid it in her own, and that her dead child was laid in my bosom.

As these promises and this familiarity with the Lord, were my exercises, they were conceived and brought forth by the Spirit in my heart, and she had taken them from my lips. A living child will speak and cry; but I never heard the voice nor the cry of a living child out of her lips before. Well might my soul dwell in silence, for the dead child could neither cry nor suck. No; neither from the breast of prayer, nor the word of God, nor from any covenant engagements, nor from the breast of any past exercises. It could not suck, let me give it what I would; and, like the woman, I considered, and behold! it was not my son which I did bear. Then cried I to the King with a loud cry, to give me back my living child into my bosom again, and take the dead child out my bosom, and give it to her whose child it was; for it was not mine. My child was a living child—it could feel.

I felt my joys, and I felt my sorrows; I felt his love, and I felt his frowns. A living child could hear; I heard the sweet voice of my dear Saviour, and I knew it, and could say it was the voice of my Beloved which spake unto me. A living child could see; I could see the hand of God, in his leading

of me, in his guiding and teaching me, and holding up my goings to the present moment. And a living child could cry; which I did at all times, for all my sorrows did I pour into the bosom of my Heavenly Father. And a living child could speak; which I did and could not hold in; I spoke of my joys and of my sorrows, and whatever my heart felt; for out of the abundance of my heart did my mouth speak.

These were some of the evidences of life, and a great many more I could bring forward; but my King is a wise King, and he knew I was the mother of the living child, and he would not cut it in two, but give it to the mother who had conceived and borne it. This was a sore exercise, and great sorrow of heart it was to me, whilst my living child was absent, which was at least four weeks, before I felt the warmth and the motion of it in my bosom. Now this made me perfectly willing to go to America; and I did cry to my King not to divide the living child, but remove me from her.

But still, as my union to the Lord's people, both in Deptford and London, was very great, as I thought I loved them more than any Christians I ever knew before, the prospect of going away and never seeing them more in this world, was to me a source of sorrow. Besides, Satan's temptations, at this time, wrought most powerfully. It were as if he were let

loose upon me. I was like one distracted with the severity of them. I could not see the path in which the Lord was leading me. 'Oh!' says the enemy, 'You claim the living child! You a Christian! You look like a Christian, in all this confusion of mind! No; she is the mother; she walks uprightly; nothing worries her mind, she is always the same.'

But as I was disappointed in coming out in the Brighton, on the first of May, my sister was very unhappy, fearing I should stay another year, and that I did not wish to come. To pacify her, I went up to London to take my passage in the June ship, although my mind was in a dark and confused state, and I yet crying for light upon my path. I went to my dear friend, Mr. Keyt, to talk matters over, as well as to get instruction of one who was in the light, for I was dark enough. These words of a poet kept running through my mind, like a cord that drew me, 'Trust me and try me, your life is secure.' After I left Mr. Keyt's to go to Mr. Cannon's, 'Oh!' thought I, 'if these words were Scripture, I could take comfort in them, but now I cannot touch them.' It came to my mind by way of question,—'Do you refuse to touch his garments' hem, because he does not give you his arm? When the woman that touched but the hem of his garments was made whole!' Oh! what a monster of iniquity did I appear to be, and said, 'I did not take it to be your garment, or I

would not have refused it; I will both trust and try you, and put my life into your hands.' And immediately these words were given to me with power,—'Trust in the Lord forever, for in the Lord Jehovah is everlasting strength.'

This word was a great comfort and support to me, and set me on my feet again, and I felt my usual strength, and was encouraged in the strength of the Lord to lay hold and draw comfort therefrom; and I verily believed that by the first of July, there would be an end to the contest in my mind, by a final determination of the will of God, as to my going or continuing there. Satan, however, quickly found out a way to mar my comfort again. I saw the Captain of the ship, but he was too full to bring me over. This quieted my mind for a few days, but Satan soon turned it against me, and came in with the old temptation, to trust him for my stay in England; for that must be the way that the Lord meant to appear for my support.

But every door closed; and the July vessel came in, and accommodations were made for both me and my woman, who had been waiting for me. Our passages were taken on the fourth of June, yet the temptations of the enemy were strong, that a way would be made for my stay in England, which darkened my path, so that I could not see an inch before me. This Satan took the advantage of, and worked in my mind

hard thoughts of the Almighty. However, I set my face towards America, though like the Apostle, bound in spirit.

But about five days before I sailed, the Lord was pleased to unbind my spirit; for, being one evening in company with a Christian friend, who much desired my stay in England, he asked me if the Lord had thrown any light upon my path, I told him,—No. I related to him the exercise I had,—'Trust me and try me, your life is secure;' to which he answered, 'It is the first time I have heard or seen any thing that looks like your going to America; but I am now satisfied the Lord will take you over safe, for your life is secure. Remember how you have prayed and put your life into his hands; and now he has told you to trust him with it, for you shall go safe over.' From that moment the scales dropped from my eyes; and I believed it was my Jesus who had spoken unto me. My spirit was now unbound, and all the temptations which I had to stay, were, like Samson's cords, snapped asunder. I took leave of my dear friends with cheerfulness, and on the first day of July, 1826, I sailed the second time to America, the land to which the Lord had called me at the first.

When the morning arrived, on which my sister had to take of me a final farewell, she saluted me, and was very much affected. We met friends, and we parted friends, and should have lived together *loving*

friends, had not God distinguished me, as he did Joseph from his brethren, by his coat of many colours, which his honoured father had given to him. In James, chap. iv. verse 5, we read,—'The spirit that dwelleth in us lusteth to envy;' which was fully manifest in my sister's conduct towards me. And had I not been simple and open-hearted in talking over my exercises, as Joseph did his dreams, I had not raised her envy; as in things temporal she had been a good sister, a good daughter, and would have made me comfortable, could I have walked with her; for she was much more disappointed in me, than I was in her, in all respects. But God was pursuing one steady way with me to bring me back again to America.

Now when we had sailed two hours, I got the seasickness, and very sick I was. Neither the Captain nor the passengers expected I should ever survive the voyage; and, indeed, I did not know that I should myself, for my faith was not only weak but tormented. I could not raise a petition to my Lord to know how it would go with my soul. But after a seven weeks' passage, we arrived safe in New York, and I was received by my Christian friends with pleasure. After I had visited Albany, and seen my dear friend, Mrs. Bogart, I returned to New York, purchased some furniture, and removed to Hackensack, which was the most retired spot I could find. Again I could set up

my Ebenezer, and say, 'Hitherto hath the Lord helped me.'

I am now settled in a quiet habitation, and nothing has disturbed my peace; neither have I had a stormy day since I have been in America; but one steady calm in my soul, accompanied with some of the sweetest love-tokens of the love of God in a precious Redeemer to my soul. And all that I can say is,—'Thus far hath the Lord brought me; he has led me about and instructed me, in the day by a cloudy pillar, and in the night by a pillar of fire, to light me in the way wherein I should go; and has given me bread from heaven for my hunger, and water out of the rock for my thirst. But, like my fathers, I have dealt proudly, hardened my neck, and refused to obey; neither have I been mindful of his wonders. But with all my great provocations, I have found him a God ready to pardon, gracious, and merciful, slow to anger, and of great kindness; and he has not forsaken me, but has given me his good Spirit to instruct me; neither has he withholden the manna from my mouth. Yea, sixty years has he sustained me in this wilderness, so that I have lacked nothing. And when I have cried unto him, he has heard me; and many times has he delivered me according to his great mercies.

This is the testimony which I bear of Him, from above forty years' acquaintance with Him:—He is a

FAITHFUL, GRACIOUS, AND MERCIFUL PROMISE-PERFORMING GOD.

The above narrative presents us with a general outline of the life of the deceased author, and of the dealings of the Lord with her, until the year 1826, the year of her return to America. For the information and satisfaction of the reader, the following brief notice of her life, extending from the above date until the period of her death, is appended. The writer's knowledge of the various incidents of this portion of her pilgrimage, is very limited, and he will not attempt to detail them. It is known, however, that it was, upon the whole, a checkered scene, like the past, as it regards both the exercises of her soul, and the dispensations of Providence towards her.

At the period with which her narrative closes, she resided, as she informs us, at Hackensack. She afterwards lived at Albany and the City of New York successively, and from one of the above places, she removed to Hackensack, for the third time, somewhere about the year 1834. Here she continued four or five years, and then returned again to Albany; from which place she removed to Oswego, in the State of New York, either in the Fall of 1840, or the Spring of 1841; whence she was gathered unto her people, yielding up her spirit on the night of the 29th

of August, 1841. During the latter years of her life she was subject to paralytic affections, which impaired her general health, and laid a foundation for complaints and weaknesses, which finally terminated her existence on earth.

The Christian reader, after perusing a narrative which abounds so much in the detail of religious exercises, will unavoidably be led to enquire, 'What were her dying exercises?' The writer could wish that it were in his power to state them somewhat particularly. All that he knows in relation to them, he has gathered from a letter that was received by him in reply to enquiries addressed to Mr. George Seely, of Oswego, in reference to this very point. The following is extracted from said letter:

'I became acquainted with her, (Mrs. Fradgly,) shortly after her arrival in this place, and at her own request, called on her frequently. The theme of her conversation generally was, the goodness of God to her, and the wonderful way he had led her through the many and severe trials she had been called to endure. She frequently expressed her desire to be delivered from the bonds of clay, which held her to earth, and would often, when conversing on the subject, become much animated by the prospect of soon being released.' * * * * *

'She experienced much extreme pain during the

last few hours of her life; and when I last called to see her, she was only conscious of great pain of body. This was in the afternoon of Sabbath, 29th August. She died during the night following, and her funeral was attended by Rev. Mr. Condit, and many friends, on Tuesday.'

There is in these extracts much to favour, and nothing to forbid the conclusion, that she saw death approaching, and finally yielded up her spirit, in the enjoyment of the peace of God, and in the exercise of a faith that had become established, by means of the various trials she encountered, and the deliverances the hand of God wrought for her, while she lived.

We believe that she now rests from her toils, her changes, and her temptations, her sins, and her sorrows, with Him who is the resurrection and the life; and who shall stand at the latter day upon the earth, and will bring with him, all that sleep in him.

LETTERS.

LETTER I.

From Mrs. Fradgly to Elder Jonathan Van Velsan.

New York, Stone St., January 3d, 1819.

OUR DEARLY BELOVED BROTHER JONATHAN.

I am sorry I have to begin our correspondence in a way of reproof. When we were favoured with the delightful conversation of our dear Brother, (which favour we have received, and acknowledged the same to our dear Lord,) you then spoke a *large word*, '*that you never had hurt the feelings of a child of God.*' I think my Brother had never measured the size of that word, nor considered that it spake with two voices, words and actions, which latter sounded so loud in our hearts, that it woke up all those little mortifying creatures, whose family name is jealousies. Was my Brother staying in New York near three days after that cold and indifferent Tuesday morning, on

which I was almost like to have said, 'We saw your face no more?'

We would like our dear Brother to explain to us, what he meant to convey when he preached his last sermon in Anthony street, when you spoke upon eternal justification. To prove that justification was not eternal, you mentioned a *space* wherein the covenant of grace was made. This is the word I want you to explain, as to what you meant to convey; for I know of no time in eternity, but it must be resolved into one Eternal Now. He is an unlimited Eternal God, who was in Christ reconciling the world of his elect to himself in an everlasting covenant made before all worlds; for his purpose is an eternal purpose, because both in Essence and in Person, He himself is eternal.

On the first Sabbath after you left New York, we returned to Mr. Cummings' church again, as we had heard he was hurt at our long absence; and as we were labouring under the same disease, we thought it a duty to go and tell him the cause. And as I had before told him the sorrowful case my poor soul was in, which he did not understand, I explained to him that you had taken up my case, and that the Lord had comforted my soul under your ministry. But this added fuel to the fire. However, Mr. Cummings candidly confessed he did not understand my case, but my blessed Master sent one that did. Of this,

however, I can assure you, that if you go beyond Mr. C. in experience, he goes far before you in charity; for both Mr. and Mrs. C. will have the Methodists safe landed in heaven.

But as I profess to be a citizen of Zion, and think it my duty to contend for the faith, and especially when God's glory is endangered by the corruptions of the day, I was bold enough to tell him I did not believe a word of his doctrine. Oh! my dear Brother, how ought we to be established in the faith of the least truth, if any truth can be called little, as there is a close connection between every truth. They are so joined together that a link cannot be parted but the whole chain is broken. 'Hold fast the form of sou d words,' says the Captain; then, as spiritual soldiers with the sword girded by our side, let us be ready to contend for the faith once delivered to the saints. Well doth my Brother know that those who stand up for the truth must lay their account with opposition, or at least the reproach of a censorious spirit, as Mr. Cummings has named me. But as our Master was the chief builder, and he built by bearing witness to the truth, and was hated for his pains, so all those that have been builders under him have been called *troublers of Israel, men of contention, turners of the world upside down.* But if God's people do not witness against error, they refuse to witness that he is God.

Since Mr. C. has whipped us out of his church, we have gone to Mr. Parkinson. My sister Bogart stays to receive a few more blows, and I expect nothing else, but she will be all over black and blue.

When I was pleading for you at the throne this morning, it fell on my mind, what a striking instance we have in Scripture of that genuine and uninterrupted friendship which subsisted between David and Jonathan. How affecting is that pathetic, mournful exclamation of David, when sweet friendship was dissolved in death!—'I am distressed for thee, my Brother Jonathan; very pleasant hast thou been to me. Thy love to me was wonderful, passing the love of woman.' Who can read these sweet and affecting lines of David without sympathy? Ah! my dear Jonathan, I have a friend that sticketh closer than a brother; that loveth at all times, and will never be weary of his friendship. Whether in adversity or in prosperity, he is always the same. You know I told you I cannot write short letters.

Mrs. Bogart and myself never forget you in the best place. Mrs. Bogart joins in love to you and your wife, and all the friends of Christ.

Adieu, ANN FRADGLY.

Jonathan Van Velsan, late Pastor of
the Baptist Church in Broome street.

LETTER II.

From Elder Jonathan Van Velsan to Mrs. Fradgly.

March 27th, 1819.

Dear Sister in the Lord.

I received your letter, and was somewhat astonished at some things I found contained in it, which I shall attempt to answer one by one. First, my sister tells me of speaking a large word, which was, that I had never hurt the feelings of a child of God. I think my sister must have misunderstood me; the words were these, 'that neither brothers nor sisters ever told I had grieved them.' But what I most wonder at, is my dear sisters, that have so long been acquainted with the enemy, whose whole business it is to disturb the peace of the children of God, and to raise jealousy, which is cruel as the grave; it destroys the confidence we ought to have in each other.

The Tuesday morning I parted with you, which my dear sister is pleased to call cold and indifferent, all my feelings of tenderness were called up, which prevented me from saying much.

I now come to answer the third thing named, which was my staying almost three days in New York, and not calling the morning after preaching in Banker street. I went to look for a passage, but could find none till Friday; and having a brother living two miles from Powlerhook's landing, I went to see him, and preached at his house on Wednesday evening, and returned to the city the next day. I then had to prepare for leaving the city on Friday morning. I saw Mr. Bogart in market, and he told me that the steamboat was to leave the city at five o'clock that evening; and I went and took a passage in it, and had no time to see any body, or to spend any time in conversation.

I now come to the fourth thing, in which my sister requests me to explain what I meant to convey by a space in eternity. What I meant is this: I conceive the phrase, in the first place, to be unscriptural, as the word eternal justification is not mentioned in all the word of God. As the purpose of God is one thing, and the acts of God another, although the purpose is eternal, his acts bring his purposes into existence; and that justification is an act of God no one can consistently deny, for it is an act of grace, and is founded on the covenant of grace made between the Father and the Son; and on that ground the Apostle agrees, (Titus, chap. 2nd, verse 7,) 'That being justified by his grace, we should be made heirs according to the

hope of eternal life.' The second act is when Christ the covenant-head made the atonement, and completely paid the debt of his bride; when he satisfied Divine Justice, and opened the great fountain for Jerusalem and Judah to wash from sin and uncleanness. To this, the Apostle, in Romans, chap. v. verse 9,—'Much more then, being now justified by his blood, we shall be saved from wrath through him.' The third is an act of the Holy Ghost, the third Person in the Trinity, which brings these acts of God to our understanding, and makes us to rejoice in hope of the glory of God, (Rom. chap. 5, v. 1,) 'Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.'

I shall now endeavour to inform you something of the state of Zion in this part of the land. The Lord prospered my journey. I reached home on Monday after I left the city. The Sabbath following, I baptized five of such as we believe to be God's dear children. The month following, we baptized ten more, and are expecting a number more. The church is in a comfortable situation at present; but the rage of the enemy is very great, so that there appears to be nothing but the overruling hand of God, that prevents their laying hands on me.

But my dear sisters, you know that nothing enrages the enemy like the solemn truths of the gospel, for it exposes all his lurking places, wherein he lays

in wait to deceive; which has brought to my m this passage of Scripture, (Rev. chap. xii. v. 12,) 'Wherefore rejoice, ye heavens, and ye that dwe therein. Wo to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time.'

Nothwithstanding all that, there appears to be a great prospect of the Lord's building up this branch of Zion, and as the Lord has brought some of his greatest foes to bow to his sceptre, we feel to believe that he is about to bring again Zion. And it appears to me not to be far off, for our Lord saith, in Mat. xxiv. 30, 'Then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, when they shall see the Son of Man coming in the clouds of heaven with power and great glory.' The signs appear to be rolling on; therefore the saints may lift up their heads, for the day of their redemption draweth nigh.

My dear sister, you remember I told you the Lord had never let me pray for my children, but you told me that the Lord had given you a spirit of prayer for my family. The same God that gives, the same answers prayer; for my oldest daughter is hopefully brought to know the Lord, and to rejoice in the hope of the glory of God, and has been baptized, and is a member of the church.

I must now tell you something about my health. When I first left New York, I was very weak; but the God who works according to the counsel of his own will, has been pleased to raise me by degrees, till I am at present in tolerable health. I now must conclude, begging the prayers of my dear sisters and brethren.

And give my best respects to all the friends in Christ. Give my love to those three dear lambs in Broadway; tell them that I carry them on my heart, praying that the Lord may keep them, and preserve and establish them in the faith, till the coming of the Lord Jesus Christ. Give my best respects to Mr. Bogart, and tell him that I esteem him as a friend, as a benefactor, and I could wish to say, a brother;—and I remain your sincere friend and brother in the Lord.

JONATHAN VAN VELSAN.

LETTER III.

From Elder Jonathan Van Velsan to Mrs. Fradgly.

September 15*th*, 1819.

I received your letter with a request to answer it as quick as I could. I should have written before; but how shall I write a word of comfort to an afflicted sister, when I am wading through great trials myself. But the Lord who alone can comfort, has been pleased to support me under trials; and I doubt not but he has supported my sister, though things appear dark, and you were in heaviness through manifold temptations, that the trial of your faith may be more precious than gold which God has seen cause to bring through the furnace.

My sister, you are not the only one of God's children that is tried, and it appears it is the way all the servants of God have gone. But we have reason to love God for the full promises in Christ, and the certainty of their fulfilment. 'For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely, blessing

I will bless thee;' and 'after he had patiently endured he obtained the promise.' Though there were cross Providences, and an impossibility to the natural eye, yet, 'he being not weak in faith, he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, believing that what he had promised he was able to perform.' God is the same, and as faithful as he ever was; and in his own way and time will fulfil the promise made to my sister.

Had you a father who possessed a large property, and had promised you a certain share, and had given a bond, would you be calling in question how he was going to fulfil it? Would you not rather say, It is his own business, and so leave it to him? God's promises, held up by the Spirit, are like a bond, but he bestows his blessings when his children are best capable to prize them. We are often looking how God is going to fulfil his promises; but we always look the wrong way. A way that we think not of, is the way in which God works, that no flesh should glory in their own wisdom, but that he that glorieth, may glory in the Lord; for his paths are through deep waters, and his footsteps are unknown. Therefore may my sister rest on the promise of God, and in due time you shall reap if you faint not.

Mr. Cotter is here among us, and has offered himself to the church; but could not give any evidence

of his adoption, and was not received. And so adieu at present. Remember me to all the friends.

I remain your brother in the Lord,

JONATHAN VAN VELSAN.

LETTER IV.

From Mrs. Fradgly to Mr. and Mrs. Palmer.

New York, December 18th, 1822.

MY DEAR AND MUCH ESTEEMED FRIENDS IN CHRIST, MR. AND MRS. PALMER—

I have once more, agreeably to your request at my house, addressed you; which I should not have done on the subject we agreed on when in Hackensack. But the Providences of God have compelled me at this time to take up my pen. You remember, when you were at my house, you said my time was out in Hackensack. I believed you, but thought I should stay till May; but the Lord decided otherwise by turning up a very unexpected Providence, which compelled me to move to New York. When packing up my things, I had this word very powerfully impressed on my mind,—'Tarry not in all the plain,' which

produced such a hurry on my mind as I could not at the time account for.

I arrived with my things in New York, December 3rd, and was informed that Mr. Doughty was sick; that he had been taken with a cold chill on Wednesday, the 27th of November, the very day I had the word, 'Tarry not in all the plain.' But there was not one of us that had the least thoughts of his death, as if he had been immortal. Sister Bogart attended him much in his sickness, and was with him that never to be forgotten day, the 10th of December, when he sweetly fell asleep in the arms of his dear Jesus, without a sigh or a groan. As for the parting struggles, all were ours; it was his survivors that died, for he was freed, and gone to join the triumph of the skies.

The church of Christ was much on his mind. He would exclaim aloud, 'Lord, what art thou about to do for thy Church? Your dear Church, what will become of it? But thy will be done.' He did not talk much about any thing else during his sickness, but the Church in her sorrowful state, clothed with sackcloth, covered with ashes, wearing her mourning weeds, with tears upon her cheeks, and a yoke upon her neck. 'Yet in this sorrowful state,' he exclaimed, 'she is God's heaven still; and as sure as there is a God in heaven, deliverance is at the door.' The day before his death, he lay as if he took no notice of

any one, but talked to himself thus,—'When God said, Adam, where art thou? that was condemnation. But when Jesus Christ bowed his head on the cross, and said, It is finished, this was certain salvation; and death and hell cannot disannul it.' This he spake with emphasis.

Mr. Parkinson was with him but a few minutes before his death, and asked him if he was comfortable, and he answered, that God was doing all things well. He put out his hand and said, Yes, he was filled with the Holy Ghost, and expired. It was very remarkable that the last two months before his death, he was very uncommonly hurried to finish his work; in so much that he would write five hours without stopping. And there is not a single thing of any importance in his thirty years' study, that he has not committed to writing; and has corrected the whole of his work ready for the press, with the title page to every piece, and directions as to which shall be printed first; and having completed the last piece which he wrote the few days before his death, he wrote at the bottom, *Finished.*

His son has his writings under double lock and key; but they are to be deposited in the bank until God by his Providences and Prophecies shall bring about that state of the church that will call for them. He told several of his friends, who frequently visited him, that he must leave his house, for he must be hid,

and would not be seen at the time the Lord would appear for his Church; he would hide him for some time, that they would neither see him nor his writings. And when asked, 'Where he thought he would go,' he would answer, 'That was secret;' no one would know where to find him. But he had no thought of death, although this word would often visit him,—'Be ye also ready;' but he had his clothes put all in order for a sudden start; and sudden indeed it proved, for we had no more thought of his death than if he had been immortal.

I speak now only for Mrs. Bogart and myself.—We were dumb, and opened not our mouths, because the Lord had done it; though our belly trembled, our lips quivered at the voice, rottenness entered into our bones, and we trembled in ourselves for our soul's salvation. Sorrowful women, such as have not been known since the women at the sepulchre; we mourned and wept, for we thought it had been he that the Lord had made choice of to deliver his Church. But not a murmuring or a hard thought in our hearts against God for what he had done. Neither did I enquire into his purposes concerning what he was doing; but strove to make sure my effectual calling, and blessing him as a taking as well as a giving God. And although that fig tree shall no more blossom, neither shall fruit be in that vine, the labour of that

olive has failed, and there shall be no more herd in the stalls, not one gospel minister left for our support, we may yet rejoice in the Lord, for he is the living God, and the God of our salvation.

Give my love to the Rev. Mr. Wyckoff, and tell him I can accommodate him with a bed, a table, a stool, and a candlestick, for the widow's barrel of meal and cruse of oil does not waste. We both join in love to Mrs. Palmer, and remain yours in the furnace of soul trials.

ANN FRADGLY.

SPIRITUAL INSTRUCTION FROM A MILITARY SCHOOL, IN THREE LETTERS,

To a female soldier in the King's regiment of Royal guards, together with a reply to the same, in three letters to a True Blue.

LETTER I.

DEAR MADAM.—With all the affection of a professed follower of the Captain of our salvation; with all the sincerity of a soldier of the cross of Christ; with all the love of a standard bearer in the camp of Israel; with all the tender regard of a warrior and a real lover of his king and country, I now address you; wishing you grace, mercy, pardon, peace and truth, to be abundantly multiplied unto you, through Jesus Christ, our great Paymaster, Redeemer, Advocate, Intercessor, Prophet, Priest, King and God.

I am glad to find you so well acquainted with discipline; and that you can so well handle the broad-sword and fire arms; and that you can also so well bear the fatigue of long and forced marches, through a land of great drought; and that rough usage, frequent ex-

posure, short allowance, and various other things incidental to a soldier's life, do not give you a total disgust to the army you belong to, and bring you to a full determination to turn back from whence you came, because this has been the case with many an one; and I suppose this would be the case with you, were it not for a few private things which lay between yourself and the chief captain of all the forces in the realm: among which things, are, now and then some love tokens, a little of the wine of the grape, at certain seasons, an interview with him in the guest chamber occasionally, a discovery of the best robe sometimes, and also, now and then, some bright views of what will be possessed and enjoyed as soon as the war is over, and we are dismissed from the ranks here to join the corps, where the wicked cease from troubling and the weary are at rest. Is it not so, Comrade? Speak out. Yes, 'tis as you say indeed. Well now then, we'll go on again.

I seem naturally to possess a fellow-feeling for all who belong to the Royal army, knowing so well what they have to go through and to suffer in these low lands; but more especially are my feelings drawn out towards you, being a female; and knowing that you have often been drafted out of the main body to contend with the King's enemies in the high places of the field, while many others have been permitted to abide at the palace, quite out of harm's way. This,

however, is a sovereign act of his Royal Highness, and we have no right to complain, nor to dictate to him how he should proceed with his subjects. I am also aware that you have been at many a siege, in some sharp engagements in the open field, and have had not a few struggles in secret places. And I suspect it is from circumstances like these, that you are so well acquainted with military tactics; for you really speak of warlike manœuvres as common things; and how to account for it I know not, unless it be from your being so much accustomed to war and carnage.

I do most sincerely wish you success in the fight, and would advise you to put on the whole armour of God; and when you see the enemy drawing near, stand your ground, hoist the ensign, so that he may know what banner you are fighting under; wield the two-edged sword, put on the breast-plate, not that of a hard heart, or a conscience benumbed with opium; cover your head with a helmet, take the girdle of truth, have your feet shod with good iron and brass shoes, and then cry out, 'This is holy ground;' then advance a few paces towards your foe, and act as though you were about to give him battle, and 'As a soldier of the Lord of hosts, am I come.'

It may be, this will throw him into a consternation, at seeing which, your confidence will increase, and you will wax valiant in fight, and feel as though the

battle was won. But in this thing you may be mistaken, as your foe may recover himself from his first panic, and be more enraged than ever. Should this be the case, your feelings will not be just such as you would wish they were.

You also may be thrown into such confusion and agitation of mind, that instead of thinking the bitterness of death is past, you may feel as though your enemy would swallow you up quick, and that unless the chief Captain of the Royal forces appears for your help, your soul will not only soon dwell in silence, but very shortly be numbered with the dead. And it is a chance if this sudden charge does not so oppress you as to cause you to sigh mightily; for it is likely you will not be able to form your great grief into words, so that sighing and groaning will be all that you can do. And this you know was once the case with the Captain, he groaned in spirit. And when the enemy so far gets the ascendency over you, as to cause you to groan and sigh heavily, you may expect a favourable turn to take place soon, as says the Captain, 'For the oppression of the poor, for the sighing of the needy, now will I arise and set him in safety from him that puffeth at him.'

Nothing short of an interference like this, Madam, can bring such a desperate contest to an happy issue. I know it, says the female soldier. Ah! Madam, it is well for you that you do know it, and because you

know it, it is unnecessary for me to say any thing about it; and yet I will take the liberty of observing, I am not insensible that you have here to do with a very obstinate and stubborn enemy; and that it will take some hard fighting and good generalship to dislodge him from his strong hold. I am aware also that he will try hard, and practice all the subtlety belonging to his infernal nature, to keep within the breast-work; and no wonder, seeing this is his strong hold. Here he rallies his forces, fires his hot shots, and resolves here to abide either by fraud or force. If you at any time should be enabled, in company with the chief Captain, to compel him to cringe a little, yet still he will be there, for that is his lurking place; and as soon as ever opportunity offers, he will again show his head and his hand, and will scatter around fire-brands, arrows, and death as common things. In fact, I know him so well, as also what he is after, that I am persuaded he will never wholly break up house-keeping with you as long as he can find any thing in the breast-work to feed on. If indeed you could starve him out, you might then hope for better days; but until that can be done, you will have your hands full of fighting, and the breast-work full of thieves. And all that I can say about this business, is, you must try and make the best of a bad matter.

I know very well that your being a disciplinarian

is much in your favour; but this will not do alone; the Captain must be daily consulted, and reinforcements must be obtained from him, otherwise the war will end disastrous on your part, so sure as I draw the breath of life. And to see a female soldier, who is a vessel of mercy, completely conquered and overcome by the common enemy of mankind, would be altogether a novel sight, as such a thing was never yet known to take place, nor can I think it will in this case.

Again, I would remark, I have seen some other traits in your character, besides that of a disciplinarian, which I have greatly admired, and which seem to go farther with me, than all that has yet been said, and they are,

1. Your decided loyalty, and warm attachment to the King and his true subjects, and your tender regard for his standard bearers. It appears to me that you can detect and see through an usurper, or one who says he is a standard bearer in the camp of Israel, but does lie, almost as soon as any soldier I ever met with. And even though these imposters say many good things, and tell some pretty stories, yet if they cannot come up to a certain point, and are not acquainted with the watch-word, are destitute of a particular mark, and in the dark about some very necessary things, I find you set them down as men that came in over the wall, instead of coming in by the gate at

the head of the way. That's right, Madam. Stick to your text, and pay no regard to outward adorning, where you find no inward beauty.

2. Your close adherence to truth, to the pure truth, as it is in him, under whose wings we are come to trust, and under whose banner we are willing to fight and to die, is a trait much to be admired; and very much I do admire it, as it is a thing so very necessary in this awful day of rebuke and blasphemy. Men in our day pride themselves in, and boast of their departure from the ancient clear streams of the Gospel, and of fouling the residue of the water with their feet. Come out, Madam, or rather keep out from such vain boasters and hypocritical mockers at feasts, and be not partakers of their evil deeds.

3. Your great intimacy with the chief Captain, your frequent interviews with him, your great longing, hungering, thirsting and panting after him whenever he withdraws himself, is to me a pleasing sight; as also your tenderness of conscience, your fear of offending the Captain, and also your utter aversion to errors and false notions, are things that please me well; and I hope they will continue with you and abound, so that you may be neither barren nor unfruitful in the service of the great King.

I hope you will never grow weary in well-doing. I hope also that you will enjoy all that peace, rest,

comfort, liberty, and tranquility that are to be enjoyed, realized, and felt, or that can warrantably be expected in a military life; and that when all fighting is over, you will have conferred on you the victor's crown, and wear the same to the honour of our Mighty Prince Immanuel through vast eternity. Amen.

A TRUE BLUE.

Strait Street, sign of the bugle horn, opposite the parade ground.

LETTER II.

To the same.

DEAR MADAM.—I won't detain you long. I am come to inform you, that there is no just ground for you to indulge the opinion, that you will long enjoy the blessing of uninterrupted peace and rest, or to use a military phrase, as we are military characters, a complete cessation of arms. As this is not our rest, it would be madness and folly in the extreme, for you and me to calculate upon settling down at rest in the palace yard.

As for the enemy being at times a little quiet, it is only that he may the deeper lay his plots, and the better prepare himself for another and a more violent assault. Therefore, give a good look out, keep upon your watch-tower, observe his various movements, draw water for the siege, fortify your strong holds, petition the King for reinforcements, wait on him daily, and he shall strengthen your faith, your hope, your heart, your hands, your feet, your loins, and all that is within you; so that you shall feel like a mighty

man that shouteth by reason of wine. You will do well to remember, that the more loyal you are, the more will the King's enemies oppose you, in all matters relating to the King and his honour and glory; as he hates the great King, his Son, his Spirit, and all his loyal subjects.

As you, therefore, are loyal, and wish to be true to your rightful Sovereign, and to stand up in the defence and vindication of all the rights and privileges of his realm, you may expect to meet with strong resistance from the Prince of Darkness, and from all those who are of the Jacobinical party. But fear not; for though you have no authority to expect perfect peace and quietness, while in this wilderness, yet you may expect to be strengthened, countenanced, and defended by him whose subject you are, and in whose cause you are, and have been for more than twenty years so warmly engaged. This much he has promised, and he is able and willing to perform; but no where has he promised, or thrown out a single hint, that you shall be discharged from this war until death, at which time he will take you to himself in his royal Pavilion to go no more out. Then, and there, Madam, you will be fully remunerated for all the labour, toil, and hard fighting in this vale of tears. A happy time and a happy place that will be.

But you may think it is hard getting along in the

midst of so many enemies; and, indeed, so it is. But it ill becomes us to find fault, and to be displeased with the steps which He is pleased to take with us who hath chosen us to be soldiers. Besides, you know that when we enlisted, and were first brought into the Royal mansion-house, we were so taken with his Person, with the manner of his conduct towards us, with the provision of the house, with the rules and regulations of his troops, with their regimentals, with their stated pay, with their conversation, and mode of exercise, that we very readily gave him our hand and heart. And on that self same day, if you remember, we avouched the King to be our King for ever and ever, and our guide even unto death.

We also, as I very well remember, agreed to walk in his ways, to keep his statutes, to obey his commandments, and to hearken to the voice of his word, and to demean ourselves before him, and to abide and act in our proper sphere. And at the same time, in the presence of a cloud of witnesses, the King, of his own free will, avouched us as his peculiar soldiers, and that he would never leave us nor forsake us. Don't you remember that these things passed between the King and us, at the time we were first taken as new recruits into the palace-yard to be examined, and to receive our bounty money, and to be clothed with the regimental dress?

If you have forgotten these things, it is very strange

to me; for I think I shall not forget them to my dying day. Besides, if they have slipped from your memory, they all stand recorded in the martial constitution, which is always open for inspection, as you very well know.

Well now, seeing that he whom we avouched to be our King, and who avouched us to be his subjects, has not, in any one instance, broken his vow, oath, promise, or covenant, it would ill become us to grow weary, become refractory, to find fault, to prove disloyal, to turn our backs upon him, to make void our engagement, to desert the ranks, and to run away from the best and only unchanging friend that we have got, or are ever like to get. What, Madam, would you think of such conduct as this? Are you not of opinion, that it will be more to our credit and honour, to die at war, than to act as above?

Again, it will be necessary before we make up our minds to turn back in the day of battle, to consider the consequences of such a base and dastardly elopement. We surely cannot be insensible that by acting this part, we shall incur the displeasure of our Royal Prince, grieve the minds of all the loyal subjects in the realm, weaken the hands of the fearful, give the enemy cause to triumph, and lay ourselves obnoxious to all the penalties, threatenings, and curses of our military law, as well as leave it optional with our Commander General whether he will ever restore us

again to favor or not. And you know that in case he should not, but instead thereof stir up all his wrath against us, our condition will be a fearful one indeed, and we shall wish we had never been born.

To forsake the ranks, Madam, is to cast off the King's yoke, to despise his government, to forswear ourselves, to take part with the King's enemies, and openly to oppose him, against whom there is no rising up, which is worse than the sin of Sodom. Besides, we shall most assuredly find this to be a much worse war, both in its nature and effects, than the one we are now engaged in. Indeed, the present contest is honourable and glorious; and success on the part of those engaged in it, is infallibly certain in the end.

What do you think of these things, Madam?— Speak your mind freely, and don't be bashful. With regard to myself, I am free to confess, that I feel afraid to undertake so perilous a voyage, and to embark in the cause of the common enemy of our corps, after having taken so decided a stand in a contest, which I am persuaded will end in everlasting life. I have weighed the subject well in my own mind, again and again; and on the whole, I cannot see that there are any advantages to be derived from giving up the cause in which I am now engaged, and espousing one altogether diabolical and ruinous in the end. I know very well that all things ought to be duly considered, examined, and closely looked into, before I turn right

round, and become altogether different from what I at present am. I also know that my present sufferings, trials, conflicts, sorrows, pain, afflictions, forced marches, short allowances, hard fightings, stoppages in pay, standing sentinel so often, and frequent exposure to enemies, are hard things to be borne; but still, I think that I have good reason to believe that my difficulties and sufferings will be equally as great, if not greater, in case I should go over to the enemy.

I can truly say, Madam, that I am afraid of the displeasure of our Sovereign, not merely because Solomon says, 'the wrath of a king is as messengers of death,' but because I have found it to be very painful, by some little private departures from him. Indeed, to tell the truth, it is better to march through little ills in a good cause, and at last receive a crown of life, than to glide through this vale of tears in silver slippers, and in the end have to take up our head quarters at the sign of the great red dragon, at the foot of the burning lake. Take it for granted, Madam, that I, for my own part, choose to pursue the good old way, through much tribulation, rather than to run the risk of joining the black battalion with Lucifer at the head; and I trow you will make the same choice. If we fight the good fight of faith, we shall at last be winners, so sure as there is any truth in our military regulations.

We profess to be true friends to our benign Prince,

and it is no part of friendship and loyalty to turn our backs upon him. As to difficulties by the way, he told us no less at the time of our enlistment; and could we in conscience expect less? As for the mounts which our enemy may raise, the entrenchments he may cast up, the battering rams he may erect, and the attempts that he may make to force us from our ground, to drive us from our strong hold, to reduce us to starvation, and wholly to stop up our way, they will all amount to just nothing at all, while we are looking as we ought to look, and seeking for supplies where alone they are to be obtained.

We know that he tries hard to wrench the truth out of our hands, and out of our hearts; to plunder us of our jewels, to weaken our faith, to destroy our hope, to kill our comforts, to daunt our courage, to puzzle our judgments, to scatter our thoughts, to silence our crying, to bind us hand and foot, to wound our consciences, to strengthen our lust, to stir up to rebellion, to provoke us to anger, to fill us with hard thoughts, to distract our minds, to stiffen us with pride, to lead us into errors, to keep us from the Captain of our salvation, to deceive us by a false light, to turn us from the right way, to gain us over to his party, to catch us in his traps, to veil our sky, to eclipse our sun, to raise smoke in order to blind our eyes.

But though this be his constant employ, yet what great advantages has he to boast of so much? I

cannot see that he has gained any point, or made himself master of any strong hold within our realm.—And are we not alive this day, to witness that he is a liar, a deceiver, an usurper, a common disturber, a stranger to peace, a hater of righteousness, and an enemy to all that is good? Can we not, and are we not willing to come forward before a court marshal, and testify that he is a lover of what we hate, and abominably detest? And that our sins, our infirmities, our errors, our guilt filth, lust, and corruptions, are what go to make up his dainty dish? And if these are the spoils which he boasts of taking, is not all such boasting vain, and only fit for Devils? And can we not testify under oath, that he is a common swindler, a mere juggler, an accomplished counterfeiter, a most infernal villain, an impudent troubler of our royal army, and that he is a low, crafty, cunning, and subtle adversary, and that his kingdom is made up of, and consists in nothing better than sin, lies, errors, wretchedness, misery, darkness, and eternal despair? Again; Can we not, on the other hand, testify of the great love, mercy, grace, goodness, tenderness, gentleness, forbearance, long-suffering, strength, wisdom, light, joy, peace, and marked attention, which hath all along been manifested towards us, afforded us, and exercised over us by our Prince Immanuel, through all our wars, fightings, and inward conflicts? And have we not seen, and do we not still

see, and ought we not to confess with our mouths, that the strong opposition which we meet with from our common adversary, makes the love, mercy, and grace of our adorable Captain, shine the brighter, and appear the more valuable? And do we not know that success is sure and certain, seeing he hath given us the victory? We have it in hope, we see it by faith; and as faith and hope shall not be disappointed, nor lose their reward; we of course shall at last come off victorious, and enter in triumph the unclouded realms of eternal noon, where our present enemy will not dare approach, where the din of war, the shaking of the spear, and the confusion and noise of fighting, shall be seen and heard no more forever.

I shall pursue this subject in my next, whether you like it or dislike it.

A STANDARD BEARER.

From the Military Academy
in the field of Zoan.

LETTER III.

To the same.

Methinks I hear a female soldier saying,—'The Syrians before, and the Philistines behind.' Is. ix. 12. To this I reply,—'When the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against him.' Is. xlix. 19.

To be placed between two fires, appears to a near-sighted soldier a perilous situation; and yet I do not see that it is more dangerous than to be in the fire, as were the three old veterans, as is related in our military code. Nor was the situation of Manasseh a very desirable one, when by the King of Assyria, he was bound with fetters and put among the thorns. 2 Chron. xxxiii. 11. Are you in Nebuchadnezzar's red hot furnace, or with Manasseh among the thorns?—For if you are in either of these places, I know you must be in a peck of trouble, and yet not so far gone, nor so low sunk, as that the Prince Immanuel cannot find out a way for your escape; seeing that he knoweth how to deliver, and that nothing is too hard for Him.

But it seems you have got between two very powerful armies; and you are terrified half to death, I suspect, to go forward and to meet the Syrians. That a general engagement must shortly ensue is evident, and dreadful carnage will be the consequence, no doubt. You, in course, will have to call in a reinforcement; and if speedy relief is not obtained, I would not give much for your life. But I really feel for the poor female in her present condition. I would not advise you to beg for quarters of any of them, nor yet to attempt to give them leg bail, trying as your condition is; but to stand your ground, and see what will be done for you.

The stars in their courses fought against Sisera once, and who can tell but they may rally their forces against the Philistines and Syrians, in order to spare a female soldier. However, in some way or other, the Captain will surely appear for your relief; if not, then there is no dependence to be placed on what any body says. 'I shall live and praise him,' says one; 'I know whom I have believed, and am persuaded that he is able to keep what I have committed to him against that day,' says another.

And know you not, Madam, that these armies can neither move nor act but by permission? But behold, they are about drawing near to make an attack, and a most desperate struggle will surely take place. Cry aloud, Comrade! Cry aloud, and spare not!—

Look unto the hills, from whence cometh thy help! Madam, Madam, fear not, for he is near that helpeth thee! He is at hand with a strong reinforcement!— Hear his voice and attend to the words of his lips, for he is about to speak unto thee, Comrade! 'Thine enemies shall be scattered; and I will plague them that hate thee. I will deliver thee from death, thy feet from falling, and thine eyes from tears. Yea, I will set thee on high from them that fight against thee, because thou fearest my name.' Just in time, Madam.

What do you now think of our Prince Immanuel? I should like to know. David once cried out, 'When I said my foot slippeth, thy mercy, O Lord, held me up;' and so in your case. The fact is, we must be made to endure hardness as good soldiers of our Royal Prince.

What sad depths soldiers sink into at times before deliverance comes! How feeble, weak, and faint! How gloomy, dark, and wretched! How fearful, faithless, and hopeless! How contracted the soul! How depressed the mind! How confused the judgment! And what sad conclusions are drawn! And yet, even at such times, the immortal seed is not wholly hid. Divine life shows itself by the soul's hard struggles, vehement longings, deep sighs, heavy groans, intense desires, great wrestlings, constant crying, and daily and hourly waiting for the Jubilee

trumpet to be sounded for his enlargement. And as soon as ever the time is at hand for him to be delivered, his strength is renewed and greatly invigorated; divine love is felt, grace shines, fresh light is communicated, hope springs up, faith becomes active, joy abounds, peace is established, the mind is tranquil, and the Captain in full view; and these things are sufficient to force the Assyrian, before, to fly in every direction, and to cut off the Philistines in the rear hip and thigh.

This is something of a soldier's life, and you know it as well as I do. If we have hard fightings, we have great promises; if strong enemies, we have a strong helper; if many trials, we have many mercies; and if our afflictions abound, our consolation also aboundeth by the Captain of our salvation.

If, indeed, you take a view of those in our ranks, who are never called forth to do duty, and who know nothing about discipline, but are as mere cyphers in the camp, you may feel envious, and be disposed to think that you are dealt roughly with, and have more duty put on you than is right. But we, Madam, are not proper judges in these matters. I confess, it appears that the duty of the ranks is very unequally divided; as it all seems to fall on a few. But I account for it in the same way that Paul did. 'They are not all Israel, that are of Israel.' We have an

abundance of fine folks and brisk talkers in our army, that know no more about our Commander General, or about the regiment, than Tom Thumb. Why then should we envy them their ease and happiness, seeing that what little they get in this life, is all they have any hope of? They that have no changes, fear not God. That's their state. If you are put upon hard duty, are called forth to battle, you are more highly honoured than your comrade, who is at ease, and thought so little of by the Captain, that he is passed by in silence. But the mischief of it is, we do not always view things in this point of light, and because we do not, we are very apt to murmur at our lot, and entertain thoughts of turning back in the day of battle.

But I hope, Madam, we shall never be so weak and foolish as to think that we, by forsaking the ranks to which we are now attached, shall be wholly disengaged from war. For it is a solemn fact, that if we are not at war with our present enemies, we shall be found fighting against our Sovereign Prince, and all things pertaining to his vast empire; as also, against ourselves.

And oh! what an unjustifiable contest that must be! What an unequal strife! What an impious war! A war of this kind could not fail to end disastrously on our part, and must, of pure necessity, issue in our everlasting overthrow. Let us therefore pluck

up courage, and ask our Prince to support us, and to afford us sufficient strength for the conflict in which we are engaged. And, for our encouragement, may we remember that an eternal cessation of arms will by and by take place; so that we shall go no more out to war, nor see chariots jostle one against another, nor the shield of the mighty men, nor the horsemen lifting up the bright swords and glittering spears, nor a multitude of slain in the field of battle.

Besides, a better cause we cannot be engaged in than the present one; and in the end we shall see no cause to repent of our swearing allegiance to our Sovereign Prince. For so sure as we sow in tears, shall we reap in joy. Yes, Madam, a large harvest of reward for all toil, hard fightings, forced marches, and great fatigues, will be given to us, if we faint not.

Dark as our pathway may appear to us at present, and strong as our enemies may be, our prospect for the future is most assuredly very flattering. And you must be sensible, that the bounty money which we received at our first joining the corps, was intended as a pledge of greater things to come; and our Captain will not disappoint us, as indeed he cannot, because what he has promised, be it more or less, his own veracity has engaged to make good, to the full amount. And to not a few, he has done this already; and some have frankly acknowledged it; and for our encour-

agement, their acknowledgments are recorded in Josh. xxiii. 14.

I find, by daily experience, that the better way to get my mind reconciled to difficulties and hardships, incidental to a military life, is to make myself as well acquainted with the Commander General, as I possibly can. And I have learned that he is ready enough to explain many hard problems, and to resolve knotty events which are connected with the life of a soldier. And I discover, also, that this was an ancient custom among the Royal troops. 'Acquaint now thyself with him, and be at peace;' said one of old. 'Tell us, when shall these things be;' said James, John, and Andrew.

There is more real good comes by proceeding in this way, than many are aware of. You, however, can but try it; and when you are in private with him, and you have gained audience, make remarkably free with him, (but with all modesty and due deference,) by asking many questions as to what his mind is concerning you; and what he would have you to do; as also what sort of a path you have to tread while in the ranks; and how you may best please him. It may so turn out, however, that instead of receiving a full and direct answer to some of your questions, this reply may be given, 'What I do, thou knowest not now; but thou shalt know hereafter.' And you should take this kindly of your friend, be-

lieving that it is best for you to remain in the dark about some things, while in a state of warfare.

Our Captain knows that it is not best for us to know every thing at once. He therefore will teach us little by little, so that we may be kept constant at school. Nor will he suffer our knowledge to run too far ahead of our experience, lest we should be wise in our own conceit, as many are who strut about in our regimental dress. One lesson in a military life, learned by experience, is worth a dozen obtained from books on military tactics; not only because it can be spoken of with much greater positiveness, and with greater safety be depended on, but it will answer our purpose so much better, when we come to be discharged from the ranks below. And spoils taken with the peril of our lives, are infinitely more valuable than those taken by rogues from men slain in battle.

Once more, there is another piece of advice that I feel disposed to give you. If, when on a forced march, you find the road very rough and thorny, watch the path as closely as you possibly can, and you will, in some places, discover the footsteps of soldiers, who have gone that way in ancient times; as also some deserted cottages; and very frequently little heaps raised up on the road side; and likewise, here and there, a pillar which has been anointed. From the prints of soldiers' feet, you may gather, that no strange thing has happened unto you, and that you are in the

footsteps of the flock. The deserted cottages are intended to remind you, that this wilderness is not your home, and those worthies who deserted them, did not set any great store by this world, nor rate the things of it very high, but were strangers and pilgrims on the earth, having no continuing city here, but were in pursuit of a better country, a city whose maker is God. The little heaps are places where the ancients used to offer up prayers and praises to him, who does all things well; and they say to you, 'go and do likewise.' The pillars were erected by old warriors in memory of gracious deliverances wrought for them when on the road; and they are left there to remind soldiers who are on the same route, that he who once delivered the poor and the needy, is still able and willing to deliver all those who put their trust in him.

You also will see, as you pass along, a variety of streams of pure water, bearing marks of antiquity, issuing from a large reservoir at a vast distance, which you will not be able to discern, unless the atmosphere should be very clear. These streams are intended to teach you and others, the way in which our Royal troops have been supplied with water in all ages of the world, and how they have been strengthened and often made glad, while on their march. Farther on the road, you will see to your left hand, at the foot of a large dark mountain, a vineyard in decay, with several marble statues descriptive of men full of grief

and desperate sorrow. This vineyard was once in a very flourishing condition. The shrubs, slips, and plants, looked fair and promising: but a violent storm came on and blasted the promised crop; which circumstance sunk the managers of the vineyard into black despair, as represented by the marble statues. The design of this is to show, that just so it will be with all those who are endeavouring to augment the King's army with soldiers of their own planting, pruning, watering, raising, and training up; as says an elegant writer, anciently of our corps, 'Thou shalt plant pleasant plants, and shalt set it with strange slips. In the day shalt thou make thy plant to grow, and in the morning thou shalt make thy seed to flourish; but the harvest shall be an heap, in the day of grief and desperate sorrow.' We have many such plants in our day, but they will never come to maturity. A blast will blow upon them, and they will end like an untimely birth. Whereas, the plants which are planted by the right hand of our Royal Prince, shall endure forever. No slips, however fair they seem to the eye, will end well, unless planted and fostered by a Divine hand. Or thus; no soldier can be strictly loyal unless beloved by our Captain; nor come off safe at last, unless he be protected by a glorious leader.

Again—you will by and by come to a place where the road is narrow, low and dark, and greatly overrun

with thorns, briers and thistles; and on your left hand a wide path, running nearly parallel with your road, and strewed throughout with lillies, daises, violets, tulips, primroses and honey-suckles, and also crowded with people of taste and fashion, and yet having some part of our regimental dress about them. At this noted place, many a good soldier has halted for a time, when much wearied with journeying so far on a rough road and a forced march, and also greatly fatigued with his encumbrances, such as his musket, bayonet, cartridge box, and knapsack. And he has looked, first at his thorny road, and then on the wide flowery path on his left hand, till his head has turned dizzy, his eyes dim, his hands weak, his knees feeble, his stomach sick, and his whole heart faint. And in this case he has continued, until revived by the approach of the Captain with gifts in his hand. And so, perhaps, it will be with you; but it ought not; for why should you or I envy those who only make a fair show in the flesh, and not rather be willing to follow those who, through faith and patience, inherit the promises.

Once more—If you again are led into the field of battle, and should hear many strange voices, and see many fresh objects, be sure to keep your eye fixed on the Captain, and narrowly watch his various movements. But if the smoke, at any time, should be so great as to prevent a clear sight of him, act a blind man's part; depend much on your ear, and cry out as

one before you did, 'I will hear what my glorious Leader will speak; for he will speak peace to his soldiers.' And in case you should not be able to hear his voice, owing to the noise of war, try then and feel after him. Nay, putting it to the very worst, it may be that you in the fray will be made to halt, to limp, to groan, and even to fall; yet don't despair, nor ever once dream of dying, as this can never be unless the Captain be slain; for your life is hid in him, if I understand matters right. And if I mistake not the road of which I have just now been speaking, it leads down to a river which I believe you will have to cross; but what sort of a time you will have in crossing, I am not prepared to say; only I know you will get safe over. And with regard to the things that will open up to your sight, when on the opposite shore, I am not competent to say much, as there I have never been stationed. But I know what one of our old warriors says concerning it: 'When that which is perfect is come, then that which is in part, shall be done away.' Fare thee well.

A Standard Bearer.

Sign of the Kings' arms,
near the Royal Palace.

LETTER IV.

To a True Blue, Strait Street. Sign of the Bugle horn, opposite the Parade ground.

DEAR SIR,—I must acknowledge your favour struck me with an agreeable surprise, as I verily feared my absence from the city might have erased me from your remembrance. But as you still have an affection for an ungrateful friend, I now return my grateful acknowledgment. I rejoiced to hear of your stay in the city and exclaimed aloud: 'Sound, Standard bearer! Blessed herald, sound! Till thy dear Redeemer's cause revive, and Zion's enemies perish. Prosper thy servant, O Lord, and let his message be crowned with success.'

The poor female soldier will attempt, though very feebly, to take up the second page of your second letter, and give you some account of the several campaigns she has been called to march through: therefore I shall begin with my first enlistment, and my being brought into the King's presence, and receiving the King's bounty money.

Oh! happy, happy day! Never to be forgotten!

The poor female soldier, who was locked up in the prison of unbelief, bound in misery and irons, was now set at liberty; and helped I was by a power not my own, to give myself into the arms of my Captain Immanuel; and he graciously received me, and according to the multitude of his mercies and the faithfulness of his promises, blotted out all my transgressions, and graciously received me and loved me freely, and put a new song into my mouth, even praises unto his Father for his discriminating grace. Oh! my dear standard bearer, I am not able to describe what transports of joy and substantial bliss I felt. And even now, whilst I am writing, it is all fresh in my memory; and although it is thirty-five years ago, I have not forgotten it, nor do I think I ever shall. But this is not all—I must tell you more. The King himself sat at his table; my spikenard sent forth the smell thereof; and well it might, when the Captain was at the entertainment; and indeed there was nothing wanting to render the entertainment delightful and pleasant. My Beloved sat at his table and I with him: He was my food, my spikenard, my all; and in all his Person, was altogether lovely, so that I fell in love with his lovely character, before I received his bounty money; and no tongue can tell the tormenting fears of not being loved again, but those that have felt the same. Oh! the heart-rending, agonising petitions that I did send to him to come and take

me to himself. Well, he came and became my Captain; and can you wonder, sir, when the poor female felt his left hand under her head and his right hand embracing her, that she was sick of love? You told me not to be bashful, but to speak out, or I should not say so much about love; but to be in the arms of my well Beloved, a greater blessing a soul cannot be possessed of than an interest in him whose loving kindness is better than life; for I was then able to say, He hath loved me and given himself for me, a favour which I never deserved. Oh! boundless grace! amazing love! which made him so precious. I had no love but him; and indeed I had no room to entertain any other, for 'a bundle of myrrh was my well Beloved unto me, he lay all night on my bosom.' Also my bed was green. Yes, sir, and many sweet things did he say unto me, which I am afraid would tire your patience, were I to relate them. But this one thing I must take the liberty of mentioning, because it was applied with such power. 'He brought me to his banqueting house, and his banner over me was love.' And love indeed I found it, for there he did not spare his wine, but poured it out, and there I drank my fill.

Now, at this time, there was no sound of war heard in the camp; and well there was not; for I had not learned to exercise nor handle the broadsword; though I was not exempt from duty, by no

means; for I had heavy burdens to carry, and should have sunk under them, had I not felt the Captain's arms underneath me, to support me and strengthen me, and teach me how to behave myself under so singular a trial, which not one soldier in the King's regiment, except the poor female soldier who now addresses you, has been called to bear. Neither was this the only difficulty I had to encounter; for, at this time, when I was bowed down under the weight of those heavy burdens, I was drafted out to engage an enemy, an open public enemy to the chief Captain, and all his Royal forces. This was a sharp engagement in the open field, and as you have observed, not a few struggles had I in secret places. Now, had his Royal Highness withdrawn from his table, I should surely have lost my life in the siege; for this enemy was my head, and according to the laws of my King, I should have been in subjection.

Now, you must know, it was the banqueting house that was the cause of the battle, and a sharp engagement ensued, and the poor female was well nigh overcome; but she flew to the standard, which directs soldiers when to march, where to stand, and whom to follow.

Now the colours of love were hoisted in full view of many of the King's enemies, love to his gospel, to his banqueting house, his people, and his standard bearers, wherever I could find them. But this band

or company which I marched in, was distinguished from others in electing, redeeming, and boundless grace.

Now nothing but death was in the pot, and death it was the determination of the female soldier should be the event, as her life at that time was of but little value, as she knew it was hid with Christ in God; and weak as she was, and burdened as she was, fought for her privileges, and came off a conqueror, though a desperate engagement it was, I can assure you.

Well, sir, my Captain's banner was over me, and his presence still at his table; and strange as it may appear to you, he kept his seat at his table for two whole years, and many sweet things did he whisper in my ears, such as this:—'Cast thy burden on the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.' This was a sweet word to me; but he would sometimes say,—'Satan hath desired to have thee, that he may sift thee as wheat, but I have prayed for thee.' But I knew, at that time, as little about scouting, as I did of an intestine war; for, 'How shall the children of the Bride-chamber mourn, while the Bride-groom is with them?'

Nevertheless, my burdens grew so heavy, that they crushed me to the ground; and many petitions and persuasive arguments, cries and tears, did I use with

my Captain to persuade him to remove the burden. I told him, if I could love him in the furnace as much as he knew that I did love him, how much better would I love and serve him, if he would take me out of that fire.

Well, I cried till I had no more strength; and as you say, I could not, for my great grief, find words, but sighed and groaned as if my life was departing. Under this singular trial, there was neither soldier nor standard bearer that could see any way for my relief. But when all my strength was gone, and I could no longer speak to my Captain, he spake unto me, with the power of a great King,—'I will make a way in the wilderness, and a river in the desert for my chosen to pass through.'

I felt the majesty of these words, and was enabled to believe that deliverance was at the door. All that day I was like one drunk with astonishment, for I could not see nor devise how the Captain would work it; but I thought he was qualified for the work he had taken upon himself to perform, for a valiant and courageous Captain he was, and not easily dismayed. Though the work was ever so difficult, he was well skilled in the work and duty of his place and office, and sometimes puts men to the sword, and makes slaughtering work in the field. However, my astonishment was great, but my confidence was greater, that deliverance was at my elbow And that day, as

I stood at my duty, I related my confidence, that deliverance was at my elbow, to a very old soldier who stood by me, and who would often help me to carry my burdens, but now could neither see nor believe.

Now, standard bearer, do not be frightened at what I am going to relate, nor let go your hold of a female soldier, but impute it to the weakness of her sex.—The second night after this, my Captain spake to me in my sleep as I lay in my bed. I thought I saw the ceiling open, and the most glorious light I ever beheld. My eyes were no sooner fixed on this light, but I beheld the form of a marvellous leg and thigh: I thought I heard a voice louder than thunder, with this sound,—'I am the bright and morning Star; I am he that is come down to deliver, and will wing thy soul up thither. The word *thither* had a sound to it which I cannot describe with my pen. And I knew that my Captain was near, and so he was; for to my astonishment, and the astonishment of the King's forces, standard bearers, and beholders, I was delivered that day from the place of burdens, and the yoke taken off my neck which had galled me for three years.

Well, now then, standard bearer, what think you of my Captain? Can you wonder that he is to me the chief of ten thousand, and the one altogether lovely? All this was done the first two years after my

enlistment. And time would fail me to tell what he has done for me since; so you need not wonder that I cannot approve of those standard bearers who do not exalt his lovely character.

I should not have divulged this secret, had not your ammunition forced it from me.

If little Reuben is kindly received, little Simeon will be close at hand. Adieu.

A FEMALE SOLDIER,

In the King's Regiment
of foot guards.

LETTER V.

To a Standard bearer in the Military Academy in the field of Zoan.

DEAR SIR:—

Don't get out of patience with me; I will try to be more concise than I was before. I want to inform you how mistaken I was when I told my Captain if he would take me out of the furnace, how much better I would love and serve him.

Now, sir, if you remember, in your address to me, you said, 'Is it not so, comrade; speak out.' Now, then, in obedience to your call, I will—and will let the worst be known. Well, sir, after all my comrades had rejoiced with me, and the pillar had been anointed in memory of so great a deliverance, my conflicts began. The old and new nature struggled; this affrighted and alarmed me. I examined myself by the law of the great King, and endeavoured to find out the cause. I was convinced it was sin that had caused my Captain to withdraw himself from his table; and the iniquity of my nature had provoked him

to withdraw himself and hide his face from me. The closer I examined myself, the more unhappy I was; for corruption, which I never had the sight of before, was a terror to me, and seemed to preach to my soul, all was wrong; which made me roar out in the language of an old warrior,—'Oh! that I were as in months past;' when I could read my pardon without a cloud; but now suspected all, and was tempted to call all my experience false; and my being no disciplinarian was much against me in this conflict, having no knowledge to distinguish between what was nature, and what was grace in the heart. All was dark and gloomy, for my dear and well beloved Captain was gone. I could neither hear him, nor feel him; and made my conclusions that his mercy was clean gone forever; and many fiery darts did the enemy shoot, which were not very easily extracted; and so skilful and cunning were his devices and insinuations, that my dear and much beloved Captain would never return to me again; for I was twice dead, plucked up by the roots; and that with respect to me there was no more sacrifice for sin. Oh! thou standard bearer, that hast often felt the fiery force of the enemy's hot shot! What I felt is easier for you to conceive, than for me to express; for indwelling sin got the mastery over me, so that I even loathed, hated, and abhorred myself; yet still continued to

attend ordinances, though they were but like dry breasts to me.

The Standard which, in all difficult matters, had directed my steps, was now a dead letter to me. When I attempted to cry to my Captain, it was all force, for conscience obliged me to it. Had I once been told I should have found my heart in this frame, I would have said as Hazael did to the prophet:—'Is thy servant a dog?' But now it was more than theory. I could say from my heart,—'O, wretched man that I am.'

I was forced to march in this valley one whole year. I presume you must have meant something like this, when you said, 'To tell the truth, it is better to march through little ills in a good cause, and at last receive a crown of life, than to glide through the vale of tears in silver slippers.' Well, in this way, I went on, refusing all comforts that was offered me, until it pleased him that will show himself a Sovereign, to break my chains and set me at liberty with the word of his power. 'The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, nor will I suffer my faithfulness to fail.' The Captain was now in full view with gifts in his hands, which made me cry out, Victory! victory! victory! through the blood of the Lamb. Now, sir, I was no way prepared for the siege; nor had I, at this time, any kind standard

bearer to give me instructions as you have done in your kind letters, to keep a good look out, to keep upon my watch-tower, draw water for the siege, and fortify my strong holds, Alas! alas! I had nothing prepared for the battle; so, in course, the whole crown must be put on the head of my Captain, who says, 'Count it all joy when you fall into divers temptations.' But the brightness of those times shines to me, more brilliantly than the stars, and has helped me in many a dark valley, as the lights in the heavens do seamen in a dreadful storm.

I have been very much led to consider the third page of your second letter; wherein you point me to take a view of those in our ranks, 'who are never called forth to duty, and who know nothing about discipline; but are cyphers in the camp;' and suggest that I might feel envious and be disposed to murmur, as the duty of the ranks is so unequally divided, and seems to fall on but a few. Ah! my dear standard bearer! I am not envious nor yet disposed to murmur, for my disposition is turned to weeping, lamenting, sorrowing, and grief, when I take a review of the numerous army of those that call themselves trumpeters; for a minister is to be a spiritual trumpeter, well skilled to blow his trumpet; for if it gives an uncertain sound, who shall prepare himself for the battle? Ought not our harps to hang upon the willows, and rivers of tears run down our cheeks, when

we take a view of the numerous army of trumpeters, not only in the city, but up and down the world, who have never been enlisted by our Captain, but have come into his Royal army in the habit, armour, and weapons of other men. They eat their own bread, and wear their own apparel. They are not clothed at the King's charge, which makes them mercenary to fight for money, and to mind their own private advantages more than the credit and honour and glory of our Captain. And by this numerous train, Jacob is brought very low; the ark of God is in a great measure taken, the hedges are broken down, and violence is done to God's heritage. Wolves in sheep's clothing have got in to spoil the tender vines. Some are sounding, 'Lo, he is here;' others, 'Lo, he is there.' Some are sounding, this is the way of salvation by works; and others are sounding, that is the way of salvation by grace. Make your calling and election sure, be earnest, be active, be upon the stretch for good, leave no stone unturned, study the Lord's word of grace, lay hold of the rich promises of his love, meditate upon the finished salvation of Christ, commune with his people, be fervent in prayer, strive against sin, resist Satan, deny the flesh, cherish the motions of the Spirit.

All this looks very good, but it is to be feared thousands and thousands are ruined and deceived by this sound, in setting off to win a prize, which they never

can obtain; because they are not skilled in what the certain sound consists in, which is the power of God, to quicken and to take possession of the soul of the dead sinner, and bring it into union with Jesus Christ, the second Adam, who is the Head of the new and everlasting covenant, and has provided a perfect righteousness, by which the holy law which man had violated, is fulfilled and magnified, and which is imputed and accepted for the believers' justification: there being an all-sufficient sacrifice provided for him in the death of the precious Redeemer, which is well pleasing and acceptable to God. Now, if the trumpet give not this certain sound, how shall we march for the battle? Since all mankind, from the fall of Adam, are far from God; and though God made man upright, yet he hath sought out many inventions.—Though God planted him a noble vine, wholly a right seed, yet he is become the degenerate plant of a strange vine. The whole head is sick, and the whole heart is faint; from the sole of the foot to the crown of the head, there is nothing but wounds and bruises and putrifying sores. Now, then, standard bearer, is not this a certain sound? I am sure I have often heard this sound from your trumpet; and you know that hearing and feeling are stubborn things, out of which the enemy cannot dispute us.

There is another uncertain sound which these trumpeters give; that instead of perfect obedience to the

law of our absolute Sovereign, sincere obedience will answer his every demand. And do not these things have a very melancholy aspect? We have reason to tremble and be afraid of these things, which have provoked the Lord to smite and cover the daughter of Zion with a cloud; for they have heaped unto themselves teachers having itching ears, and the people love to have it so. The truth of this is to be seen in Rose Street. Look at the empty seats, which ought to be filled in this great city, and would be, if they knew the joyful sound. But instead of fleeing from the voice of strangers, they are like little Samuel, they mistake the voice of the Lord, as if it had been the voice of Eli, and run the wrong way. But fear not; for the battle is not your's, but the Lord's.—Gideon with his handful of men, chosen by our King, gained the victory over the Midianites.

Now, then, let us take courage, and lift up our heads with joy, believing that our redemption draweth nigh; for you know that an earthquake is a very sudden thing; the tenth part of the city shall fall, and in the earthquake shall be slain of men seven thousand, and the remnant shall be affrighted, and give glory to God. Then they will no longer tread upon the messengers of peace. Then, sir, and not till then will you stand upon your feet; and who knows but you are come to the city for such a time as this, which

is the earnest prayer of the poor

FEMALE SOLDIER,

In the King's Regiment
of foot guards.

P. S.—I had no mind to send you little Simeon, as little Reuben was not so kindly received. But having no rest from Mr. G. A., the little thing is at last brought forth, and all the difficulty that will attend it, is to fall on his shoulders; and if he has committed treason, he refuses not to die; but I hope you will pardon him for my sake; and if his life is spared, and I do not fall sick with temptations, as I did before when I wrote the other, little Levi stands next on the list; and as he is called joined, when you get him, you may join him to the rest.

LETTER VI.

To the Standard Bearer. Sign of the King's arms, near the Royal Palace.

Accept of my thanks, dear and valiant standard bearer, for the honourable pardon you have bestowed on my friend, and wish it was in my power to render acknowledgments for the favour you have conferred on me in sparing my dear friend, according to my request in the postscript of my last letter; and can assure you, that that standard bearer does not breathe, whom I love and respect more than yourself.

I shall make an attempt to fulfil my promise, which I made in my first letter, to give some account of the several campaigns I have been called to march through. As the Christian's life is a warfare, 'Watch and pray,' and 'fight the good fight of faith,' saith the Captain. Grant me strength, saith the female soldier, and clothe me with thy armour, stand by me and support me, and I will.

Well, sir, after the fatigue of the long and forced march, which I have given you some account of, my

way was very pleasant for some months. I enjoyed sweet and delightful views of the loveliness and love of my dear and much beloved Captain, who was, in every respect, suited to answer all my need. My soul was filled with admiration, wonder, and joy, and my life with praise. When faith is in lively exercise, with what pleasure do we look to the rest which yet remaineth; and how good is the Lord, to send something to pull us back and restrain us, as we might be too impatient for the skies. If we had not sometimes a little bitter, we should not know so well how to value the sweet. But our Captain is wise and gracious in all his dispensations towards his very dear and beloved people.

This word would often damp my joys and make me tremble,—'Satan hath desired to have you that he may sift you as wheat.' Knowing his advantage over me as a spirit was great, his knowledge superior to mine; that he was a very cunning and powerful foe, full of force and fraud, which I could not resist, I was often led to cry to my Captain for nothing less than the whole armour of God; for in him alone, could I stand my ground against this enemy in the day of trial. My kind hearted Captain was continually subduing my fears, and comforting my heart with these words,—'Neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature

shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Do we not too frequently walk over such precious promises as barren ground, when a little digging into these mines by the light of the Holy Spirit, would strengthen and establish us to stand our ground in the day of battle. But nothing is more fickle, unstable, and uncertain than the human heart; sometimes on Mount Pisgah, then grovelling in the valley of Achor, mourning without the sun; not at ease, but always in motion; for its extreme weakness makes it subject to inconstancy and change from a variety of causes.

But if you remember, Sir, I dropped a hint to you the other day, that I was led to look back upon the way in which my glorious Leader had led me these many years in the wilderness, in feeding me with manna, then suffering me to hunger, to humble me, and teach me not to live by bread alone, but by the faithful word that proceedeth out of his mouth. Yes, Sir, in that long look back, I found a path to the Red Sea, where I looked to a Moses, instead of my Commander; Yes, and a Marah, where I had too often murmured. Ah! but this is not the worst.—A Sinai, where I had made a molten calf and said, This is the God that hath brought me out of the land of Egypt. But as long as those pleasant days lasted, my Captain was very familiar with me, and I with him; and as he knew all the secrets of my heart, there was one

favour which I did very much request; and would not let him have rest, until I knew his mind and will, which he readily gave me, and then left me to eat the fruit of my own ways; so that the taste became as nauseous to me, as the waters did to the people of Israel, when Moses, their leader, took the calf and burned it in the fire, and ground it to powder, and strewed it upon the waters, and made the children of Israel drink of it.

O, irresistible Providence! How dost thou laugh at the folly of the human mind! How foolish the heart to be fond of any thing to excess! For it is only the beginning we can see; but know not what the end will produce. Although, in this particular, I might have understood in some measure, had I had sagacity enough to understand the Captain's voice, which spoke with the most affectionate kindness, that there was a thorn that I could not discern, which would, in its own time, make me smart for my folly. However, like ancient Israel, I loathed the manna, and fell a lusting for flesh to eat. He gave me my request, but sent leanness into my soul. Being sensible my Captain had departed from me, I fell under great deadness of spirit; I lost my joy and comfort; my love to my Captain got cold and indifferent; and yet I was but little affected with my condition, although I could perform no religious exercises with any vigour or life. For I was as the soul of the slug-

gard, desiring, but finding nothing; like Pharaoh's lean kine, just preserved alive; for my spiritual appetite was gone; my affections to my once much beloved Captain declined; the love of the creature got the ascendency in my heart, and rivalled my Captain in my affections; and many were the competitors for the heart, though my Captain demanded the whole, and good right he had to demand the whole, for it was his by purchase, and his by free-will offering, to be for him and not for another. Yes, Sir, it was my treacherous heart that had declined in her affections, which was the basest ingratitude. For, at this time, my tongue was boasting of his covenant engagements, and unchangeable love to my soul. Sometimes he would condescend to speak to me, but not with that loving, soothing voice, which I had so often heard, but with the voice of authority. 'Thou hast dwelt long enough in this Mount: Arise, and take thy journey, and go to a land that thou knowest not whither.' Ah! I knew the voice, and was made willing to obey; though it was not according to my will, but the will of the Captain, whether I would choose, or whether I would refuse. However, when he had bowed my will to his own, he spake unto me again, and said, 'It was a good land, flowing with milk and honey: Dread not, neither be afraid; for the Lord your God, which goeth before you, he will fight for you, according to all that he did for you in Egypt,

before your eyes.' And as I was regularly enlisted to fight under his banner, wore his livery, and had some strong hold of the shield, I knew that he who had chosen and enlisted his own soldiers, had also a right to draft them, and send them to meet the enemy in any land, wherever his wisdom should see fit to direct.

Well, Sir, I found it was according to the word, a good and pleasant land, flowing with milk and honey, which proved very dangerous to me. For I had almost lain down my shield. I got into the enemy's camp;—deserted my Captain's banner, and fought against my best friend. This is the place, Sir, where I got out of the road, which you told me of, which was narrow, low, and dark, into that on my left hand —a wide path, running nearly parallel with the narrow path, strewed throughout with lillies, daises, violets, tulips, prim-roses, and honey-suckles; and also crowded with people of taste and fashion, and yet having some part of our regimental dress about them. Yes, Sir, at this noted place I halted for a time, being much wearied with journeying so far on a rough road and forced marches. Here I laid down my arms, which my Captain had furnished me with, to prove my courage and faithfulness. I gathered up all encumbrances as I went along this road, and as many sweet flowers as I could, till it became visible and manifest by my life and walk, that I talked high, but

lived low; soared aloft in a form of godliness, but my heart was void of the warm influence of his love.—My company and converse was with these people of taste and fashion, that crowded this road; who had nothing but form and shadow, notion and speculation—could give an account of the way of salvation with their tongues, but in life and action denied the power.

To these people I did no good, but they did me much harm; for I caught their spirit and temper, and lost the relish for that which was once so sweet to me. Well might a wise soldier, who was anciently of our corps, say, 'Make no friendship with them; with them thou shalt not go, lest thou learn their ways.' And I must tell you, I was no dull scholar, as I made rapid progress in the enjoyment of God and the world. Well, in this way I went on, until a plentiful table became my snare, and that which should have been for my welfare, became my trap.—All this time the Captain took no notice of me, passed me by, never called me out to duty, till at last I became like a tree in winter, and could not tell whether I was dead or alive. This awakened, aroused, and alarmed me. I cried mightily to my Captain to raise my affections, that I might love him, honour him, and walk in his ways as I had done in times past. It was the cry of his elect, for it was day and night; but I did not intend crying for the furnace of affliction to

produce it. But so it was; he had let me alone until I was surfeited with my own ways. From the time my request was granted me, and leanness sent into my soul, was seven years. All this time, my enemy had his desire. He sifted me as wheat; and need enough there was for a seven years' furnace to purify that gold, which had been dim so long. As I once heard you advance from the heights of Zion, when God puts his gold into the furnace, it looks like every thing but gold; but when he takes it out, then he shows what it is.

It was now the mind and will of my Captain, to call me out to duty, and teach me to endure hardness as a good soldier; for he is no good soldier that cannot endure hardships. Now, sir, my own sins and iniquities in forsaking my Captain, exposed me to hardships of great sorrow and trouble, which made me many times cry out like one of old, and water my couch with my tears—the hardship of self-denial and pain in having a right hand cut off, and right eye plucked out. To part with my nearest and dearest earthly enjoyments, lawful in itself, but which had rivalled my Captain in my affections, (a thing which he could no longer endure,) and which was now torn from my breast by the common enemy of our corps, who was now enraged against me, was very hard to be borne. I had to endure hardships from a combined force of enemies; hard words, cruel reproaches, slan-

ders, revilings, scoffings, both at me and at my Captain, that the sons of Belial could invent; for their tongues were like a bow for lies, and like an arrow shot out. As with a sword in my bones, my enemies reproached me; which often made me go and cry aloud to my Captain, as David an old warrior did. 'Plead my cause with them that strive with me.—Fight against them that fight against me: take hold of shield and buckler, and stand up for my help.—Draw out also the spear and stop the way against them that persecute me. Say unto my soul, I am thy salvation. Stir up thyself and awake to my judgment, even unto my cause, my Lord and my God. Judge me according to thy righteousness, and let them not rejoice over me; but let them be ashamed and brought to confusion together, that rejoice at my hurt; let them be clothed with shame and dishonour that magnify themselves against me.' These are desperate words; but mine was a desperate case; and desperate cases must sometimes have desperate remedies.—'Stand still, said my Captain, for the battle is not your's, but mine. I will fight for you, and you shall hold your peace.' But alas! alas! there was no standing still; for the enemies were strong and powerful, and very numerous; which made me cry for reinforcements, and reinforcements were obtained.—And although my Captain stood at the head of the battle, I got wounded, bruised, mangled, and very

sore; for my sore ran in the night and ceased not; for he held my eyes waking: I was so troubled, I could neither sleep nor speak. Yet for all this, I had not a thought of turning my back in this hot battle, or forsaking the ranks, as you hinted to me. No, sir; these wonderful steps which my Captain took to prove and to try me, did endear my Captain to me more than ever before. And as a certain queen once said to a wise king, the one half of his glory had never been told her, so I could say of my Captain; for he was a friend, a tried friend, which stuck closer to me than a brother. But this, sir, was not only a war, but a revolution; for every thing turned right round; for what before was a girdle, became a rent, and what was a sweet savour became a stink. But as the battle was long, hot and heavy, my patience was almost exhausted, and my strength quite gone. I could not take a step either backwards or forwards, but was compelled to lie at his feet. I had full confidence of his love towards me, by the afflictions I was then enduring; for whom he loveth, he chasteneth, and scourgeth every son whom he receiveth: that he had made himself a father to me by the most endearing ties; and the rod was in the hands of a tender father, as well as a loving Captain, and if he slew me, I would trust in him; for he could do me no wrong; but as he is a tender hearted Captain and a loving Father, he would not always chide, lest the spirit

should fail before him. This brought this desperate engagement to an end, and set my feet in a large room, and established my goings, put a new song into my mouth, even praises to his name, for his marvellous loving-kindness manifested to me.

When I began, sir, to conceive and bring forth this little Levi, I had no intention he should have grown to such a size, as I had limited him to three sides of paper, and intended to have taken up three sides of paper more, in telling you what cause of praise and thankfulness I have had for his delivering hand towards me from time to time, and surnamed him by the name of Judah, as Judah signifies praise. But as Levi will not admit of a twin brother, if he is ever brought forth, I must conceive again; and then, sir, you need look for no more, for as his name is to be Judah I will leave off bearing; but not leave off blessing and wrestling for the God of Jacob to bless you, comfort and support you; be mouth and wisdom unto you, and make you a sharp threshing instrument in the field of Zoan: which is and will remain to be the prayer of the poor

FEMALE SOLDIER,
or the Hind let loose.

From Mr. Keyt to Mrs. Fradgly.

London, May 21st, 1836.

To my Beloved suffering Sister:—

'And Moses said, I will now turn aside and see this great sight, why the bush is not burned.' And what a wonderful manifestation was then opened to the man of God, wherein he saw, in one clear conspicuous view, the mindfulness, the truth and faithfulness of the Most High. Moreover, He said unto Moses,—'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob;' and then added,—'I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their task-masters; *for I know their sorrows;* and I am come down to deliver them,' &c. I have made this quotation with a desire to point out to my companion in tribulation, the narrow inspection, the watchful care, and the tender concern of Israel's God manifested towards his chosen family in all their oppressions and afflictions; and to remind you that He still abides the *same*, yesterday, and to-

day, and forever; and that His eyes still run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect towards him.

The afflictive narrative contained in your last letter, produced both grief and sympathy in my spirit, and deeply affected the hearts of my friends who perused its contents; but that which attracted their admiration was the tranquility of your mind, and the steadfastness of your faith in the midst of all these heavy pressures, and complicated trials. My dear kinsman, Mr. Bell, to whom I first showed your epistle, after he had read it, exclaimed,—'O, woman, great is thy faith.' And, indeed, nothing less than the faith of the operation of God, could have sustained your dear soul under such an accumulated load of sorrowful afflictions.

* * * * * * * *

What a privilege, what a blessing is it, my dear Fradgly, to find access, in all our times of trouble, unto God, as our covenant God and Father in Jesus Christ; and to be enabled in the exercise of faith to cast all our cares, deep troubles, and ponderous burdens upon the Lord, with a steadfast persuasion in our hearts that He careth for us; and that He will assuredly sustain and deliver us out of all our tribulations, in that time and way his infinite wisdom hath pre-appointed.

The period of Israel's bondage in Egypt was to be four hundred and thirty years, according to the determinate counsel and revealed will of God. Now mark, and see the truth and faithfulness of Him who worketh all things according to the good pleasure of his own will. When these four hundred and thirty years had run out, even the self same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt. Exodus xii. 41. Pharaoh, that type of the Devil, with all his pride and power, could by no means hinder their deliverance one single day. No, not he, with all his rage and malice. And oh! what a rich and strong consolation flows from the believing consideration, that this 'God, *is our God* for ever and ever, and will be our guide unto death.' Therefore we may truly adopt the language of that man of God, Joseph Hart, in Hymn 21:

> 'Trials may press of every sort,
> They may be sore—they must be short;
> We now believe, but soon shall view,
> The greatest glories God can show.'

Your sharp and severe conflict with the powers of darkness, when duly weighed and considered, is an evident proof of your being a chosen, redeemed vessel of mercy; and one of those blessed ones that the Lord hath set apart for himself; for surely you must have been overcome when thus buffetted, unless the Lord's

strength had been made perfect in your weakness. This combat appears to me to be principally carried on between Christ and Satan; for although the Devil was completely conquered on the Cross for us, and his reigning power in us, subdued by the power of the Holy Spirit, yet such is the infernal enmity of the Devil against the Son of God, and the objects of his redeeming love, that as far as he is permitted, (as in the case of Job,) he is continually aiming to wreak his rage upon those the Almighty Saviour hath ransomed from under his dominion. But blessed be our triumphant Lord! no weapon of this adversary shall ever prevail so as to overcome the feeblest child of God.

The materials of which the Tabernacle in the wilderness was composed, were all spoils taken from the enemies of Israel, and by the Lord's appointment, they must pass through fire and water, ere they were dedicated or devoted to his service. In like manner, all the materials of the spiritual Tabernacle must pass under the same process. See Zechariah, xiii. 8, 9. So, likewise, blessed Paul confirms the same truth,—1 Cor. iii. 13. And doth not our experience prove and demonstrate the same fact? 'Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.' Isaiah, xlviii. 10. That is, in the furnace I have made known my choice of thee.

My purpose is to convey this sheet by addressing it to you, at Mr. Paulison's; and I request you to present my best love and respects unto him, and say that I have it in my heart to write to him shortly, if it shall please God to renew my health, which at present is in a languid state. You express 'a desire that the ancient affection between us, may never die.' To this, I answer, How can it? seeing 'we are taught of God to love one another.

With respect to the Providence connection, I have no cheering tidings to communicate. Mr. Bensley, the principal acting trustee, departed this life the tenth of September last; and on the fifteenth of the same month, our minister, Mr. Lock, left this vale of tears. He preached his last sermon, the Sabbath before his departure, from these words,—'The Eternal God is thy refuge, and underneath are the everlasting arms.' This was his last message to us. By a decree in the Court of Chancery, the Chapel was ordered to be sold, the seventeenth of this month. Thus you see the candle is removed, and the candlestick is also taken away, and the visible glory is now departed! In our land Popery is spreading, together with every abomination. But the Lord reigneth, and his word, his Spirit, and the throne of grace are not taken away from the remnant of his seed, nor ever will be. Isaiah, lix. 21.

All the Brethren salute you, especially Mr. and

Mrs. Bell, and Mr. Wistle; he, dear man, has been lame some months with a wound in his leg, and other infirmities; still he abides cheerful, and keeps rank under Capt. Good Hope.

I shall be glad to hear from you after the receipt of this; and it would yield me much pleasure to obtain dear Mr. Osbourn's books, if it be so appointed. Love to all that love our Lord Jesus Christ. May all joy and peace in believing be the abiding portion of thy soul, and of thine affectionately, in the Covenant Head.

JOHN KEYT.

From Mr. Keyt to Mrs. Fradgly.

London, February 27th, 1830.

MY BELOVED COMRADE IN THE KING'S LOYAL TROOPS OF INVALIDS.

On the 14th of last December I forwarded a letter to my dear friend, Mr. G. A., enclosing one to dear Mr. Osbourn, which I believe was conveyed by the 'Canada,' and I hope it reached your shores in safety. Since that period, I have had no tidings from my beloved distant friends, (in whose welfare and prosperity I feel deeply interested,) but hope shortly to obtain an epistle fraught with good news from the far country. We have had here a long season of severe cold weather, by which myself and dear wife have been much tried; but though feeble in bodily strength, we have been mercifully upheld and sustained in the midst of manifold tribulations; so that we are constrained thankfully to acknowledge that 'The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him.'

I hope my dear sister in the Lord is preserved in

life, and that great grace, peace, strength, and the communications of God's everlasting love are multiplied unto her, day by day; and that as tribulations abound, her consolations do much more abound. Yea, they will abound until at length she shall be gathered as a shock of corn fully ripe, into the Lord's heavenly kingdom, and safely lodged in the prepared mansion of eternal glory. Oh! my sister, my poor weary soul longs for that *celestial* promised and uninterrupted rest. When shall I come, and appear before God in Zion's holy hill above?

My seventy years are now run out; still I am a sojourner in this vale of tears, 'troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.' However, these 'bitters going before the sweets,' will make the heavenly rest the sweeter, when we come into the fruition of it. 'All beneath the sun is vanity and vexation of spirit.' This we feel is an experimental truth; therefore we must not, neither do we expect to enjoy a satiety of good, or much tranquility, in this miserable world, where sin and Satan are now suffered to have so much sway, and the clouds of spiritual darkness appear to thicken and spread their increasing gloomy shades in every direction. Every thing in this land, once counted 'the valley of vision,' now wears a dismal aspect, not only as it respects the nation, but even in the Church

of God itself; for 'all the foundations of the earth are out of course.' To enter into a detail of these discouraging matters is not my intention; therefore, I shall only point you to the Lord's answer to the prophet's enquiry,—Isaiah, vi. 11, 12, 13, and the threefold threatening in the ninth Chapter,—'For all this his anger is not turned away, but his hand is stretched out still;' and one of the bitter causes is a Protestant nation giving the hand to Antichrist; and surely God will be avenged on such a nation as this. The Popish party are now carrying things on with a high hand, taking seats in both houses of Parliament, are made Sheriffs of counties, Magistrates, &c.; and to crown the whole, there is a Catholic gentleman of great property, whose name is *Weld*, residing at Lulworth Castle, Dorsetshire, on whom the Pope has recently bestowed a Cardinal's hat; so that now, for the first time since Mary's days, (I think,) we have an English Popish Cardinal! What will my sister think of this?

I purpose, when Mr. Birt returns, to send you Mr. Cole's sermons on the 'new birth;' and I wish you to read the book attentively, and send me your judgment upon the subject, as some among us designate the work as erroneous, malign his ministry, and those that attend it. Some of the Providence people hear him, while others reject him; so that it is feared divisions will take place. This is a grief to my mind.

The enemy of souls, you see, is carrying on his devices with great strides. But the Lord reigneth; let his people rejoice in him.—Psalm xcvii. The Lord reigneth, let his enemies tremble,—Psalm xcix,—for his counsel shall stand, and he will do all his pleasure. 'Judgment shall (assuredly) return unto righteousness, and all the upright in heart shall follow it.'

My dear wife and Mr. Wistle unite with me in tender love to dear Mrs. Fradgly, to Mr. A., and Mr. O., with whom I hope to spend a blissful eternity, when this wilderness will be left behind, and earth exchanged for heaven.

Affectionately your's,

JOHN KEYT.

From Mr. Keyt to Mrs. Fradgly.

London, October 31*st,* 1831.

DEAR AND TENDERLY BELOVED IN THE LORD.

Your choice and very interesting epistle, dated last September, I duly received, with the continuation, the twenty-second of this month. Its contents both grieved and comforted my heart; and my consolations arose, while meditating upon the Lord's merciful kindness towards my dear sister, in the midst of so much deep affliction, both of body and mind. My heart also rejoiced in God's salvation, in so marvellously redeeming your life from destruction, when there was but a step between you and death; but above all, in his gracious condescension in attending to the voice of your supplications, and in the conspicuous answers to prayer with which he deigned to bless his handmaid, when, according to all outward appearance, she was sinking in these deep waters, and bowed down with oppression, affliction, and sorrow. Oh! how great hath been the Lord's goodness to thee, my fellow-sufferer, in this furnace of afflic-

tion, in which his sovereign choice of thee was manifestly made known, and a fulfilment of the Lord's gracious promise sealed with indubitable evidence upon your heart.

Only look, my beloved, at the declaration of Israel's God, in the opening of the 43rd of Isaiah:—'But now thus saith *the Lord* that created thee, O Jacob, and he that formed thee, O Israel, *Fear not;* for *I have* redeemed thee, *I have* called thee by thy name, *thou art mine.*' Then follows the exceeding great and precious promise, which was so powerfully applied to your heart, and (as appears by the sequel,) so abundantly fulfilled in the experience of your own soul. Surely these promises applied by the Holy Spirit, and made good to us in the midst of manifold tribulations, and thus fulfilled, are the *tabrets* with which we are adorned when led forth in the dances of them that make merry; Jer. xxxi. chapter, and this not only in the day of our espousals, but in every after deliverance and salvation, throughout our whole pilgrimage. For, of a truth, our severe conflicts commence *after* banqueting in the King's house, (Sol. Song, ii. 4; as it is written,—'His banner over me was love.'

Now we well know that a banner is an emblem of war; and although everlasting love is the motto engraved on it, this is not meant to exempt us from warfare, but to encourage us in it, and to abide stead-

fast and close to our Ensign; for it is through fire and through water we must go, ere we reach the wealthy place; and it is by these various exercises the Almighty proves us and tries us as silver is tried. Psalm lxvi. 10–12. Every individual object of God's everlasting love is sure to pass under the rod of his Fatherly chastisement, more or less:—'As many as I love, I rebuke and chasten,'—none are exempt; and those whom he favours with the highest indulgences, very frequently are exercised with the severest trials. Witness Abraham, whom the Lord expressly calls his friend.—Isaiah, xli. 8. Even *his* graces must be proved by a very fiery trial, which was the offering up of his beloved Isaac for a burnt-offering. No object so near his heart as his darling son, the heir of promise; but here the trial must fall to prove Abraham's fidelity and obedience to his God. And in the issue of this great transaction, he saw, in the substitution of a ram caught in a thicket by his horns, the Lord Jesus Christ suffering in the room of lost sinners. 'Your father Abraham rejoiced to see my day; he saw it and was glad.'—John, viii. 56. David also, among the catalogue of his many trials, must lose his beloved *Jonathan*, who loved him as his own soul. So Moses, that favourite of heaven, and faithful servant of the Lord, how ardently he longed to go over Jordan, and see the goodly land and Lebanon. This favour he could not obtain, but he had a clear view

of it from Mount Pisgah, and there died in faith, and entered the heavenly Canaan, of which the other was but a type.

Again, look at the darling Son of God, who knew no sin, neither was guile found in his mouth; yet what unparalleled sufferings did he undergo, when he veiled his Deity in the assumption of human nature, and in his undertaking to be our surety. He took upon him the form of a servant, and was made in the likeness of men. He, for our sakes, became obedient unto death, even the death of the cross. And how wonderful are the Apostle's words,—'Though he were a son, (God's coequal Son,) yet learned he obedience by the things which he suffered,' &c. He, my sister, had none of our diseases nor infirmities, (the concomitants of sin,) though he was the greatest sufferer on earth; for in all things, he had the pre-eminence, both in suffering and in glory, and completely fulfilled every covenant engagement, according to the prophecy that went before.—Dan. ix. 24.

'Oh! matchless mercy, grace divine!
Jesus, what a love was thine!'

And oh! what a pity, that ever the objects of so great a love as this, the subjects of such stupendous grace, should ever fall out by the way. Yet so it is, through the craft of Satan, and the outbreakings of indwelling sin. Nevertheless, the Lord knew all

these things from the beginning, and hath declared in spite of all opposition from sin and Satan, that his 'grace shall reign through righteousness unto eternal life.'

It will yield me great satisfaction and pleasure to receive another epistle from my beloved friend, as soon as possible; and it will rejoice my heart to hear that union and perfect harmony, love and concord reign among the brotherhood in your city and elsewhere.

I remain inviolably your's,
in our Covenant Head.
JOHN KEYT.

From Mr. Keyt to Mrs. Fradgly.

London, October 30th, 1832.

MY HIGHLY ESTEEMED AND BELOVED SISTER IN THE LORD.

Seven long months have elapsed since I received any tidings under the signature of my dear aged sister, and fellow-pilgrim in this dreary wilderness.—Still my heart is kept in hope that I shall yet again obtain, ere long, another copious epistle from you, fraught with good tidings of cheering peace, pure truth, and fervent charity. These precious fruits are not found upon the wild olive-trees of nature, nor yet to be gathered from the leafy professors of the present day, who make a showy outside, and whose specious glory is only in appearance, but not in heart. Men do not gather grapes of thorns, nor figs of thistles; Mat. vii. 16. Neither do we expect the common trees of the wood to bring forth apples. No; the fruits of the Spirit are only to be found upon 'the trees of righteousness, the planting of the Lord, in whom he ever will be glorified.' The orchard of

pomegranates, the trees of frankincense, with all the chief spices, are only to be found in the Lord's enclosed garden. Here they grow and flourish, and bring forth fruit in their appointed times; and from this goodly plantation we may gather all manner of precious fruits, in their due and proper season.

'The trees of the Lord are full of sap;' and what can this sap be, but that choice emblem spoken of by our God and Saviour. John, vii. 37, 38,—'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, (Isaiah, xli. 18, and xliii. 20,) out of his belly shall flow rivers of living water.'—Again, 'But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.'

Another lively emblem of the Holy Spirit is *oil;* and when the recipients of grace are in regeneration taken out of the wild olive-tree, and engrafted into the good olive-tree Christ Jesus, and partake of his root and fatness, we are then denominated *trees of oil;* and as we derive this living unction from him, the tree of life, so, according to the measure of the Spirit bestowed or poured into our poor earthen vessels, we, by the sweet fellowship of the Spirit, communicate, (according to his good pleasure who work-

eth all in all,) our measure of grace to one another, as blessed Paul testifies to the saints at Phillippi,—Chap. i. 7,—'Ye are all partakers of my grace.' By this mutual participation of the same Spirit of grace, He, and we poor frail creatures also, communicate to each other, instrumentally, fresh life, peace, hope, faith, love, comfort, and joy, encouraging each other in the good ways of the Lord, and in exhorting one another to run with patience the race set before us, looking unto Jesus, our blessed forerunner, who also hath promised that his gracious presence shall be with us throughout our whole pilgrimage. 'Lo, I am with you alway, even to the end of the world.'—Mat. xxviii. 20.

Now, my true yoke fellow and sister in the faith, we are living witnesses of these truths, and under divine teaching have frequently had communion and fellowship together in the things pertaining to the kingdom of God. And although we shall never see each other again in this transitory life, yet the remembrance of those blessed seasons we have enjoyed together, have left a sweet and abiding anointing upon our hearts, and invariably lead us to beg of our propitious God and Saviour, that he will 'continue his loving-kindness unto us,' while sojourners in this vale of tears, and afterwards receive us unto himself, that we may behold and partake of his glory; and after all our conflicts, toils, and tribulations here, be

sharers in that rest which remaineth for the people of God.

But I must needs rehearse somewhat to my beloved sister, of the things which, by Divine appointment, have befallen me since the present eventful year began. After my removal into this, my Patmos, with my dear afflicted wife, the next painful part of my concern was to attend with anxious solicitude to the declining state of my beloved daughter, Mrs. Bell, until it pleased the Lord gently to gather her, by death, as a ripe, full blown lily, and transplant her into the celestial Paradise above. This was on the twenty-seventh day of January last. Her end was truly blessed; and in reviewing this trying dispensation, and all the circumstances of it, I can from my heart testify, that I would not have the least change or alteration in this all-wise, gracious, and holy dispensation, for all the riches and glory of this poor world.

Such was the debilitated state of my dear wife, that she was, at the period of Mrs. Bell's death, unable for some days to see her, though under the same roof. But two days afterwards, Mr. Bell and myself assisted her down stairs, and led her to the side of the coffin, where she steadfastly looked awhile, then lifted up her hands, and said, with a calm composure of spirit,—'Blessed are the dead that die in the Lord.' She was then helped back again, and never left her

apartment afterwards. In this gradually declining state my dear partner continued until the fourteenth day of June, when she gently breathed her last, took a final leave of this mortal state, with all its concomitants, bid an everlasting farewell to all sin and sorrow, and entered into the joy of her Lord. This, this is my strong consolation under that bereaving dispensation.

During this long affliction of ten months' duration, the dear sufferer was favoured with frequent gracious visitations, and indulged with a remarkable degree of patience, quietude, and resignation to the will of God, so that it was a source of melting comfort to my heart, to see the serenity and tranquillity of her spirit while constantly attending upon her.

I sincerely hope this sheet will find my sister 'Bethiah' in a good degree of health, while every expiring day brings you nearer to your Heavenly Father's house above. Here we are surrounded with manifold tribulations, arising from manifold causes; but Oh! what a blessed prospect now lies before us! Yet a little while and every storm will subside, every enemy will be as still as a stone, and, together with every sin and sorrow, will be cast into the depths of the sea, even that boundless sea of God's everlasting love, whose first grand source flowed forth in the purpose and counsels of Jehovah, and in the fulness of time was, by the overflowing fountain of Immanuel's

blood, filled to its utmost bounds and unfathomable depths.

The prophet Ezekiel, in his forty-seventh Chapter, was favoured with a vision of those astonishing waters, which issued out from under the threshold of the house, and they came down from under from the right side of the house, at the south side of the altar; and he was thrice brought through them, to the ancles, to the knees, and to the loins; then this wonderful overflowing water so increased that he could not pass over it, for it was boundless in length, breadth, and depth. The same holy waters John saw in his vision, proceeding out of the throne of God and the Lamb, and the same tree of life, with its rich fruits and healing leaves, when he was closing up the canon of the Scriptures. And we, my sister, have in our measure experienced something of the same blessed effects of what they saw and felt, and hope, ere long, to enter into the full enjoyment of the whole blessedness thereof. The glorious resurrection morning will succeed the valley of the shadow of death, and then body and soul re-united shall enter into the full fruition of that rest, peace, and joy, held forth in those sublime visions, and which is reserved and laid up for all them that are looking for and hastening to the great and grand appearing of the Son of God.

I am now residing in comfortable apartments under the roof of my near kinsman, Mr. John Bell, whose

kindness to me is wonderful indeed; and what renders him so much the more valuable to me, is the grace of God with which he is eminently endowed; so that in him I have found both an affectionate fellow-pilgrim, a kind son-in-law, and a profitable companion. This, you will acknowledge, is no small mercy to me, in the seventy-third year of my age;—and thus the Lord God of Israel hath made good to me his most gracious promise,—'And even to your old age I am he; and even to hoar hairs will I carry you. I have made, and I will bear; even I will carry and will deliver you.'—Isaiah, xlvi. 4.

If I obtain the favour of another epistle from you, I will endeavour to acknowledge it with more promptitude.

In the inviolable bond of all perfectness,
I remain affectionately your's.
JOHN KEYT.

From Mr. Keyt to Mrs. Fradgly.

London, March 29th, 1832.

MY BELOVED SISTER IN THE FAITH AND HOPE OF THE GOSPEL, AND FELLOW PILGRIM IN THE PATH OF TRIBULATION.

On the 18th instant I received your tender and affectionate epistle, dated the 10th of February, and felt my heart thankful to the Almighty for his merciful kindness towards his 'bruised reed,' and that he still continues to hold your soul in life, and your heart in hope, in the midst of all the changing scenes of this mortal state, the mutability of all creatures, and the uncertainty of all earthly enjoyments.

Blessed is that divinely instructed man and woman, whose hope the Lord *is*, and whose sole dependence is fixed upon the mighty God of Jacob; for they shall be as trees planted by the waters, whose roots shall be nourished and fructified by the living streams of the river of God's pleasure; and being thus watered every moment, their leaf shall abide green and ver-

dant, and shall not be careful in the year of drought, neither shall they cease from yielding fruit; for they are the seed of the blessed of the Lord, in whom the promise is verified. 'This people have I formed for myself; they *shall* show forth my praise.'

The fruits of the Holy Spirit, my sister, in the souls of his chosen ones, spring forth in diversified ways, according to the various things we are exercised with; and according to the measure of our faith, so is our fruitfulness. If tried by the fiery darts of Satan, the good Spirit lifts up the standard against him; and as the spirit of faith points us to our glorious Lord who foiled, yea, spoiled this Prince of Darkness, and destroyed his power, when on the cross he overthrew him and all the infernal principalities and powers, and hath given us poor bruised reeds to share in all his glorious victories, bidding us to be of good cheer, he having overcome both the world and the God of it; and hath promised to his true, loyal, and fighting family, that as he hath overcome, so shall they also, and that every overcomer shall sit with him in his throne, when their warfare is accomplished.

If tried with afflictive dispensations, either in body, mind, or outward estate, the graces of patience, resignation, and submission, are put forth in us; we are enabled in meekness to bow down under these trials, believing they are sent to answer some good ends—

to purge out our dross, to refine us as silver is refined, and that our hearts may be made vessels more meet for the Master's use, and capable of receiving a more abundant measure of his heavenly treasure. For Israel's God will not suffer his children to be like Moab settled upon their lees, or to remain at ease in Zion; for they that are strangers to these changes must be destitute of the true fear of God.

If, like blessed Paul, we fall into perils among false brethren, and are disappointed in our expectations from fickle and unstable men, it is on purpose to wean us from these arms of flesh, and to endear his ever-blessed self the more to us. We must cease from man, whose breath is in his nostrils, and make the Lord alone our confidence, and he will keep our feet from being taken in any hurtful snare. For while we trust in any creature prop, we are sure to be disappointed, or as Jonah expresses it, following lying vanities; whereas he proved, from his own experience, that all salvation, both for time and eternity, is of the Lord.

Sometimes we are exercised by the withdrawment of the light of the Lord's blessed countenance, and seasons of adversity, in order to show us the genuineness of our faith; for true faith can follow the Lord in darkness, and is as the Apostle saith,—'The substance of things hoped for, the evidence of things not seen.' For instance, Solomon testifies that 'The path

of the just is as the shining light, that shineth more and more unto the perfect day,' while the way of the wicked is nothing but darkness.—Poverbs, iv. 18, 19.

Now when I am called for a season to walk in a dark, mysterious way, and have no light of sensible comfort, this is no small trial to my poor soul, and seems to contradict the wise man's assertion; but when the cheering light breaks forth again, I feel a most delightful change, and I then comprehend the meaning of Solomon's proverb, or dark saying; for, of a truth, the path of the just is no other than Christ Jesus my Lord,—'I am the way, the truth, and the life;' and as a believer in him, I shall not abide in darkness. Therefore, I conclude that every time the dear Lord, as the Sun of Righteousness arises with healing in his wings, and shines afresh upon my soul, he, as my path, shines more bright, more glorious, and more precious than ever he did before; for the Lord is my everlasting light, and my God my glory. And thus I learn, by these interchanges of light and darkness, that Jesus my Lord is my shining path, the only way of access to God my Father, the truth of every promise, and of every typical sacrifice, and the life of my believing soul, and the life of my faith, and hope, and love, and every other grace; for, as Moses testifies, 'He is thy life and the length of thy days.' In this manner, I learn that 'The path of the just is as the shin-

ing light, that shineth more and more unto the perfect day.'

I shall hope and expect an answer to this as soon as you are enabled to write, bringing me some good tidings, such as the dove brought to Noah in the ark, 'a green olive leaf,' the true token of life and peace. I remain, my honoured sister, with a thankful heart for every favour,

Your's, most affectionately.

JOHN KEYT.

From Mr. Keyt to Mrs. Fradgly.

London, February 11th, 1834.

MY DEAR AND TENDERLY BELOVED SISTER IN THE LORD.

On the 28th of January I received your seraphic epistle, dated from the heights of Zion, and flowing forth from a heart brim full of those sacred living waters which John saw, and describes as 'A pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.' The contents of this love-letter produced an indescribable sensation upon my spirit, and was attended with a reviving, melting, and soul-humbling effect. I cannot properly delineate the several impressions wrought in my heart while first pondering over its choice and sublime matter. I had been, for some time previous, in a low, languid, and dejected state, both in soul and body; so that what with the growing infirmities of age, the surrounding gloomy prospects, the vile pollutions of my wretched nature, and the subtle devices of the unwearied enemy of my soul, I was truly low in a low place, and ready to complain, with the Psalmist, as

one 'sore-broken in the place of dragons, and covered with the shadow of death.' Many of these cloudy and dark days have fallen to my lot since I last heard from you, intermingled with, now and then, a gentle touch, a beam of light, and some lifting up as well as casting down.

In this intricate, in-and-out path, your epistle found me, and truly it was like a live coal from off the altar, which brought a cheering and refreshing influence with it; at the same time it was accompanied with the Prophet's complaint,—'From the uttermost part of the earth, (even from Hackensack,) have we heard songs, even glory to the righteous.' But I said, My leanness, my leanness, Woe unto me! Nevertheless, this cloudy exercise is not total darkness, though there is a dimness upon the visive faculties of the soul in these seasons of conflict and trial; yet there is a vast difference between sitting in darkness and the shadow of death, and walking in darkness without the light of spiritual joy and comfort. The wise man tells us, (Eccles. iii.,) that in our pilgrimage through this wilderness, these changes will attend us:—'A time to weep, and a time to laugh; a time to mourn, and a time to dance; a time of war, and a time of peace,' &c. The Apostle Peter casts a sweet light upon this checkered part of our path, in his first Epistle, first Chapter, when speaking of the abundant mercy of God in Christ Jesus, whereby we are begotten again

unto a lively hope, &c., he adds, 'Wherein ye greatly rejoice, though now for a season, if *need be*, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory, at the appearing of Jesus Christ.' In the 5th Chapter, verses 7, 8, 9, speaking of our various conflicts with Satan as being accomplished in the brethren, he then closes all up with a most beautiful climax, fraught with strong consolations, in the 10th verse,—'But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, *after ye have suffered a while*, make you perfect, stablish, strengthen, settle you. To whom be glory and dominion, for ever and ever. Amen.'

Every victory that faith obtains in these battles, is entirely through the Lord Jesus Christ. He is both the author and the giver, and the shield of faith; and every acting of this faith, depends upon the operation of the Holy Ghost, who is the spirit of faith, under whose divine energy we are enabled to turn every battle to the gate, which gate is the Almighty Saviour, Immanuel God with us, and in us the hope of glory. And if we can receive blessed Paul's testimony, we shall, in the final issue of our conflicts, 'Be more than conquerors through him that loved us,'—even us, the most unlovely objects under heaven,—

we, the poor vile outcasts his omniscient eye saw when cast out in the open field in our blood and in our sins—*then* he passed by us, (as your letter so sweetly describes,) and our time was a time of love indeed! Oh! the riches of his discriminating grace!

You see, my sister, I have caught a spark of the same fire with you, from off the golden altar of incense.—Exodus, xxx. 1. Malachi, i. 11. For, of a truth, the recital of your precious morning visit, and the glorious unfolding of the 16th Chapter of Ezekiel, together with the powerful influences of the Holy Spirit you was then under, kindled a sacred flame in my affections, so that I felt somewhat similar to what Cleopas and his companion experienced, when they were returning from Emmaus,—'Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?' Yes, my highly favoured sister, you may, from experience, say with Job,—'Thou hast granted me life and favour, and thy visitation hath preserved my spirit.' After such a gracious manifestation as this, no doubt there will follow something to counterbalance all this blessedness, as was the case with the Apostle Paul after he had been caught up into Paradise.—'Lest (saith he) I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me,' &c. On the other hand, it may prove to be a

crowning anointing before your dismission from this vale of tears. Whichever way it may terminate, it shall be well with dear 'Bethiah;' for whatever vicissitudes may take place in your frames and feelings, this stanza of a certain hymn shall be verified and made good to and in you.

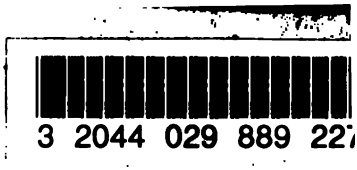
> 'My soul through many changes goes,
> His love no variation knows.'

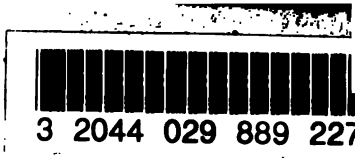
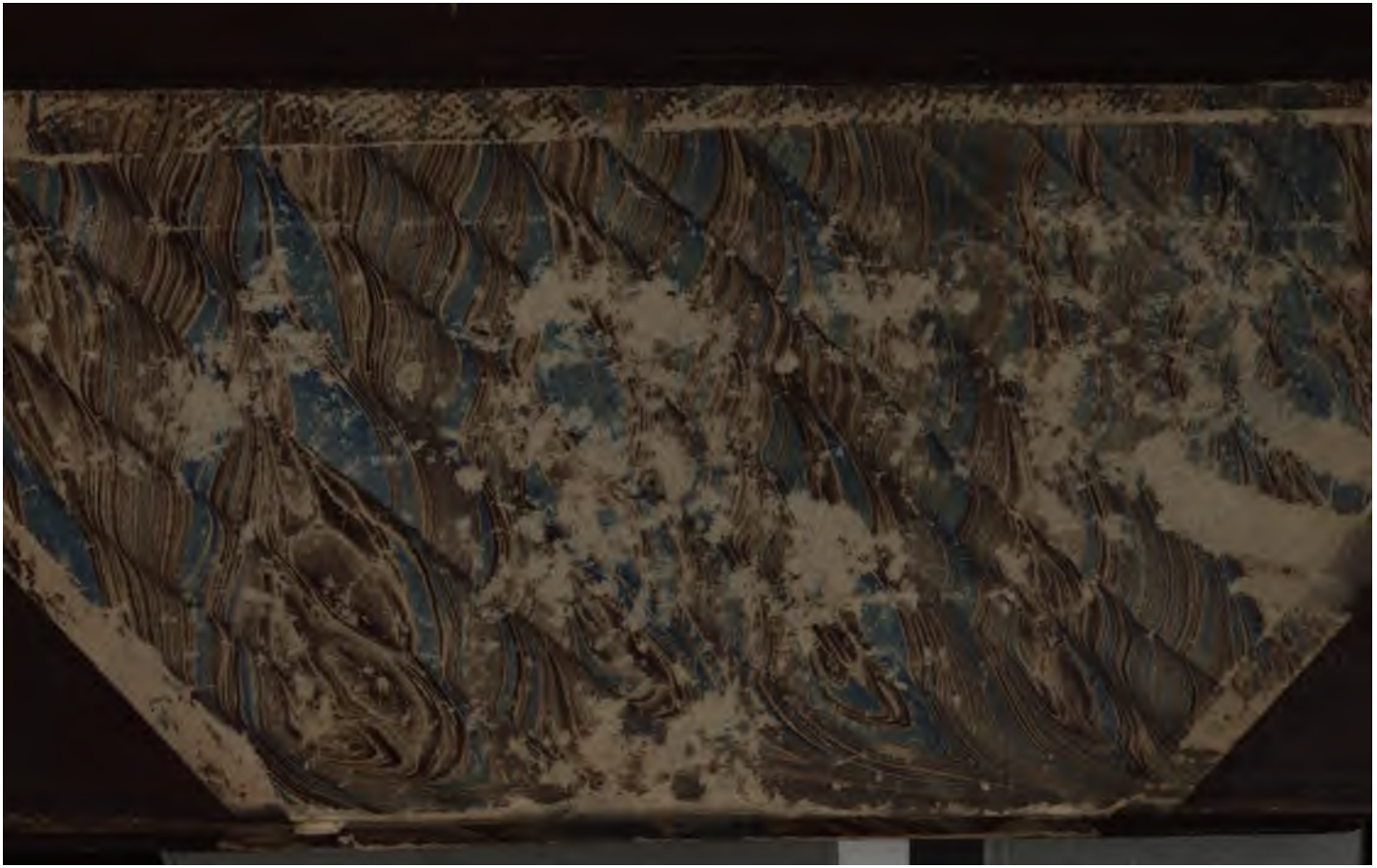
I must entreat my beloved Mrs. Fradgly to pass over all blunders and imperfections in this sheet, as writing is rather a task to me now, and the grasshopper becomes a burden. I do hope to hear from you again shortly. Please to tender my kind love to all and each of my unknown Christian friends, whom having not seen, I love, for Christ Jesus' sake.

I remain, my dear sister, in the faith and hope of the gospel, Your's, affectionately.

JOHN KEYT.

3 2044 029 889 227


3 2044 029 889 227


3 2044 029 889 227